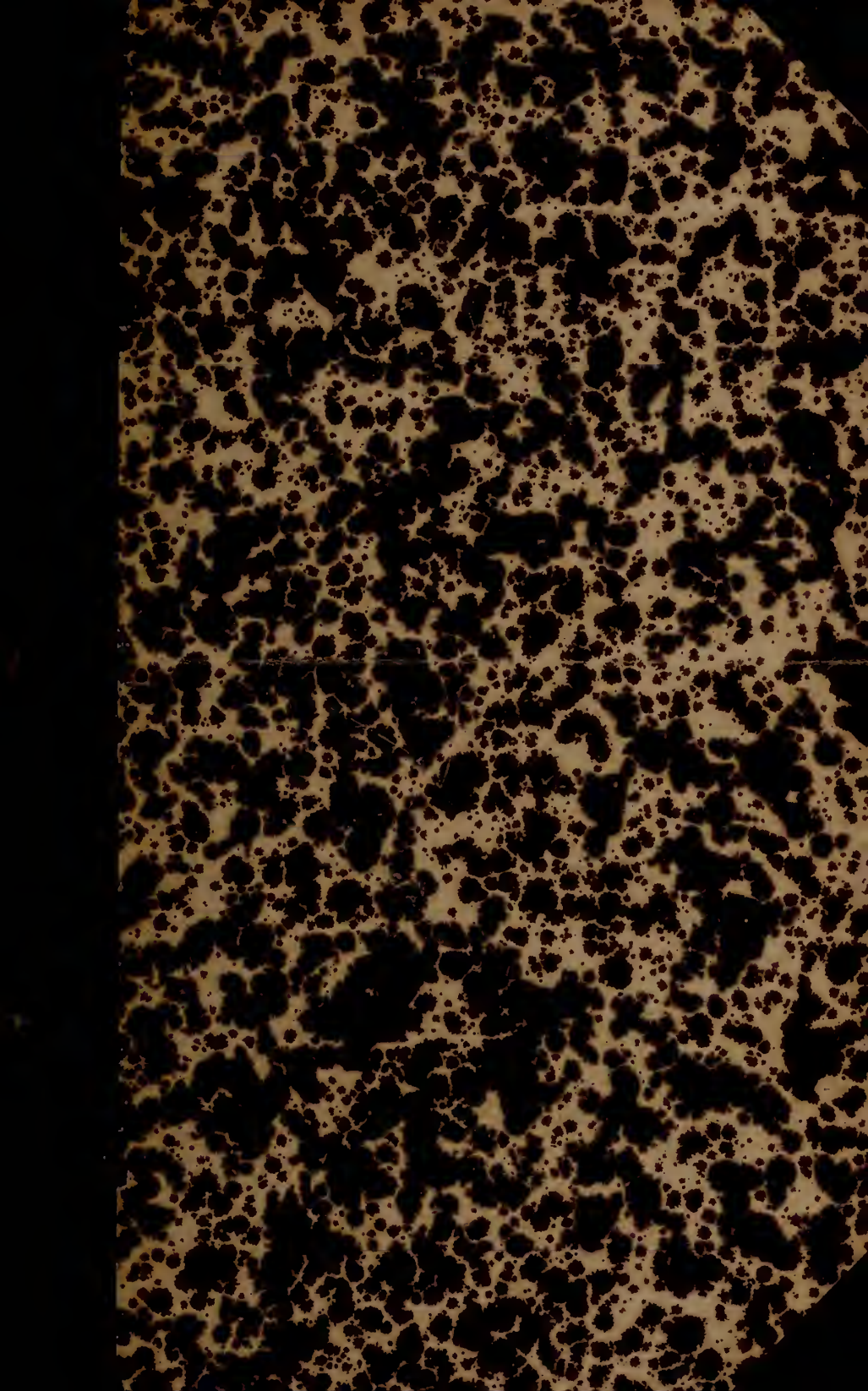

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THE

MISSIONARY HERALD.

VOL. LXXII. — NOVEMBER, 1876. — No. XI.

ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-seventh Annual Meeting at Hartford, Connecticut, in Roberts's Opera House, commencing on Tuesday, October 3d, at three o'clock P. M., and closing on Friday, October 6th, at about half-past eleven A. M.

CORPORATE MEMBERS PRESENT.

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Josiah G. Davis, D. D., Amherst.

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Rev. George B. Safford, Burlington.

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Samuel Johnson, Esq., Boston.
Prof. Egbert C. Smyth, Andover.
Rev. John W. Harding, Longmeadow.
Arthur W. Tufts, Esq., Boston Highlands.

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California.

Rev. John K. McLean, Oakland.

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" R. D. Miller, Hartland.
" A. A. Smith, Irasburg.
" Austin Hazen, Jericho Centre.
" George A. Perkins, Lunenburg.
" V. M. Hardy, Morrisville.
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" Joseph Boardman, North Craftsbury.
" William S. Hazen, Northfield.
" William Sewall, Norwich.
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P. G. Thomas, "

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" G. J. Tillotson, " "
" A. B. Smith, " "
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Rev. Charles L. Ayer, Somersville.
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" Francis D. Perry, Southport.
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" Frank S. Fitch, Stratford.
" T. M. May, Taftville.
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Henry H. Newton, Thomaston.
E. N. Lawson, Union.
G. N. Lawson, "
Rev. T. E. Davis, Unionville.
F. K. Post, Vernon.
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S. H. Sheldon, "
Rev. S. B. Shipman, "
" Hubbard Lawrence, Florence.

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Rev. C. E. Sumner, Chicago.

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Rev. A. F. Bruske, Charlotte.
" Moses Smith, Jackson.
Samuel F. Drury, Olivet.

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" L. J. White, Ripon.
" Charles W. Camp, Waukesha.

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Rev. H. K. Edson, Denmark.
" Asa Turner, Oskaloosa.

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Rev. Pliny F. Warner, Fort Scott.
S. D. Moses, Manhattan.

Nevada.

Rev. W. J. Clark, Reno.

California.

Galen F. Fisher, Oakland.
E. P. Flint, "

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Henry Wilkes, D. D., Montreal, "
Archibald Duff, Jr., " "
Rev. Emanuel Vanorden, Rio de Janeiro, Brazil.
H. R. Hitchcock, Sandwich Islands.

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" Giles F. Montgomery, Central Turkey.
" Henry Marden, Central Turkey.
" C. H. Wheeler, Eastern "
Lemuel Bissell, D. D., Mahratta Mission.
Allen Hazen, D. D., " "
Daniel F. Green, M. D., Ceylon.
Rev. Isaac Pierson, North China.
" Thomas W. Thompson, North China.
A. O. Treat, M. D., " "
Rev. David F. Watkins, Western Mexico.
" B. W. Parker, Sandwich Islands.

ORGANIZATION.

Dr. Mark Hopkins, President of the Board, called to order at the appointed time, the Board united in singing, and Dr. E. B. Webb, of Boston, led in prayer. Rev. William B. Moore and Rev. M. McG. Dana, of Connecticut, were chosen Assistant Recording Secretaries; and the Recording Secretary read the material portions of the records of the last meeting.

The Report of the Prudential Committee on the Home Department was read by Secretary Treat, after which the Board united in singing, and in a prayer of thanksgiving, led by Dr. William Patton. The Foreign Secretary read a "General Survey" of the Missions of the Board, and the Treasurer presented his report, with the Auditor's certificate.

The President appointed the following committees: —

Of Arrangements. Dr. E. H. Richardson, Dr. E. P. Parker, Rev. W. L. Gage, Rev. Joseph H. Twitchell, Rev. Isaac R. Worcester, and Rev. S. J. Humphrey.

On Business. Dr. Asa D. Smith, Dr. J. T. Tucker, Rev. S. G. Willard, N. Carruth, Esq., and Rev. George B. Safford.

On Nominations. Drs. I. W. Andrews, C. P. Bush, and D. W. Marsh.

Announcements were made by the Committee of Arrangements, and a recess was taken till half-past seven in the evening.

TUESDAY EVENING. — SERMON.

The Board met in the evening at the appointed time, and Dr. William M. Taylor, of New York, preached the sermon, from Ezekiel xlvii. 9: "And everything shall live whither the river cometh." Dr. William H. Lord, of Montpelier, Vt., assisted in the devotional services. The audience was very large, filling the room to its utmost capacity.

WEDNESDAY MORNING.

The Board met at half-past nine, and after singing, Dr. D. W. Marsh led in prayer. On motion of Rev. S. G. Willard, a vote of thanks was unanimously tendered to Dr. Taylor for his sermon, and a copy was requested for publication.

Secretary Treat read the following paper on

MISSIONARY CONSECRATION OF PASTORS.

Those who attended the annual meeting at Rutland, in 1874, will remember that $400,000 were deemed a fitting sum to ask of the Congregational churches, year by year; and it was hoped that other sources of income would yield $100,000 more. Our financial history since that time has shown — (1) that in order to the highest missionary results, we need more than $500,000; (2) that our churches have failed as yet to contribute $400,000 a year; and, further, that the other sources yielded during the past year less than $83,000.

The Committee have no evidence that our constituency, as a whole, regards an expenditure of $500,000 as too large. On the contrary, they have abundant evidence that many are strongly opposed to a lower scale. Hence they feel compelled to ask, "How shall the increasing demands of the missions be met?" Here, in a region so rich in Puritan memories, in a population as intelligent as it is prosperous; here, looking out upon the wide and fruitful fields which the Lord of the harvest has invited us to occupy, they submit the inquiry.

Various answers may be given; but one, in their judgment, takes precedence of all others, to wit, "In order to our reaching that high plane whereunto we are called, *a heartfelt consecration to the missionary work, on the part of pastors, is indispensable.*"

The commission which these brethren have received is as broad as it is weighty. They are ambassadors to lost men; they are teachers of the way of life; they are leaders and guides for all intrusted to their care. With more comprehensiveness it may be said, "They are to do *for*, *with*, and *through* their congregations, whatever the Lord Jesus Christ prescribes. What, then, does He wish them to do for the evangelization of the world?

Permit us to isolate one of the many pastors whom we are happy to meet here at this time, and to address him personally.

Dear brother in Christ, our fellow-worker unto the kingdom of God! Let us sup-

pose your Saviour, in some favored moment, to enter your study, and sit down by your side. He opens to your wondering vision his infinite pity for our race. To do this the more surely, he takes you back to the dawn of eternity, and by some mysterious process he shows you the Father, the Comforter, and the uncreated Word, three yet one, pondering the question of human redemption. They study it in all its vastness, in all its relations and interrelations, not in one cycle, but in all cycles. He permits you to catch a glimpse of that love which is so far above and beyond all finite thought. You are not startled, therefore, you are hardly surprised, when the Only Begotten of the Father surrenders himself with a consecration, which none besides could have made, to this great endeavor.

He shows you the joy that is set before him, (1) in transforming the poor lost ones of earth into the children of the Highest, so raising them to the fellowship of angels and archangels, so making them heirs with himself to that inheritance which the Father has enriched with all the wealth of the universe; (2) in quickening and intensifying the love, the wonder, the ecstasy of the heavenly host, not merely because of the ever-increasing number of the saved, but because of the resources, multiform and exhaustless, whereby the wisdom of God has achieved its measureless results; (3) in illustrating the silent, harmonious co-working of all the divine perfections, so that justice and mercy are seen to walk hand in hand, each more resplendent because of this fraternal companionship; (4) in founding a kingdom greater than all other kingdoms, upholding, defending, encircling all other kingdoms, He to wear the crown alone, He to collect and concentrate the brightness of all the diadems of earth, and place it upon his own imperial brow.

Now he transports you to scenes which lie far down the stream of time. You become the friend and daily attendant of the Son of Mary. You see all that he suffered from the contradiction of sinners, as also from his hourly contact with them. You are with him in Gethsemane. You follow him to the cross. You listen to that cry, piercing, heartrending, beyond all that this world has heard till now, "Why hast thou forsaken me?" With the two Marys you go to the sepulchre and share in their "great joy," in that he did not see corruption. You stand with the eleven on the mountain in Galilee, and hear that commission, "Go," "disciple all nations." Bewildered as you have been all along, you are more bewildered now than ever. "Can it be?" you ask. "The First Born of every creature! Has he tendered to his people a partnership of love and service in this life, and in the life to come a partnership of transcendent honor and blessedness?" You look back from the supremest moment in our lower annals to the supremest moment in the heavenly annals, and you say, "Yonder, where I saw it, redemption was devised. At Calvary, where I saw it, redemption was achieved. Henceforth it is to be redemption wrought out, instrumentally, by those who have themselves felt its transforming might, 'to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.'"

You stand by his side once more on the eastern slope of Olivet. It is the last time; you know it, — all know it. Once more you hear his chief commission. In token of its unspeakable urgency, in token of its central place in the scheme of redemption as seen from its earthly side, it receives its third, its final announcement, "Ye shall be witnesses" "unto the uttermost part of the earth." "And when he had spoken these things," "he was taken up, and a cloud received him out of your sight."

You that represent the pastoral office here to-day! You will never be honored by such glimpses of the divine plan as seen from its heavenly side. Never in his human form will Immanuel sit down by your side, and disclose the affluence of his grace. But if, burdened with the thought of his infinite love for the lost, yourselves among them, you say to him, "Lord, what wilt thou have me to do?" be sure that light will arise in the darkness. If you desire a consecration to his service, as a world

service, that shall please him, be sure that you will receive the "promise of the Father."

But when, dear brethren, you shall have reached this higher level of Christian purpose, certain problems may present themselves, toward the solution of which a few suggestions may be deemed appropriate.

I. You may be embarrassed, as many are, by the comparative claims of the work abroad and the work at home.

It is the belief of the Committee that no Congregational minister who is true to his office can lightly esteem the latter. This wide domain of ours, with its firm grasp upon the great sea of the east, and the greater sea of the west; with its immense resources; with its fast increasing millions; with an interblending of races, creeds, sympathies, hopes, aspirations, as strange as it is portentous; Romanism and skepticism — either of them among the mightiest forces of the age — stubbornly arrayed against evangelical truth; surely it is not difficult to foresee the vast possibilities of good and evil which a single century may evolve. And should the evil gain the mastery, it would be as if Saturn or Jupiter were to leap from his orbit, and roam at will among his brother planets.

But the argument for the home work is so strong as to be in some degree a source of danger. That which is near, soonest fills the eye. Family wants make a strong appeal, as they should. Church wants and parish wants take the second place. The claims of neighborhood, the state, the country, follow in due order. Constant familiarity with these, deepens the feeling of their urgency. It is for this reason that so many mission churches are slow to relinquish their hold upon the hand which has helped them. In every missionary field to-day, at home and abroad, there is the same desire for continued aid.

But He who is able to check every tendency, however subtle, and avert every peril, however stealthy, has provided just the safeguards which are needed. Objects which are near, he balances with others which, though distant, are larger. From the home field which pleads so eloquently, he bids us look away to fields which are broader, needier, sadder. The Committee do not suggest any comparison between the two great departments of Christian effort. Indeed, they regard them in fact as so thoroughly interdependent that if one suffers, the other must suffer also. For the relief, however, of those who may differ from them, and to illustrate the self-adjusting harmonics of Christian beneficence, they beg leave to say, that "*a generous support of the work abroad helps the work at home.*" In proof of this the Committee adduce the following considerations: —

1. *Foreign missions have taught our churches the safety of large undertakings.* Individuals, churches, communities, nations, are ignorant at times of their own resources. We of the North had not the faintest conception of what we could do, when the fiery storm of 1861 burst upon us. And so it has been all along the history of missions. The doctrine preached at Nottingham in 1792, "expect great things *from* God, attempt great things *for* God," has been constantly verified from that day to this. Who would have ventured to prophesy all that Carey, the journeyman shoemaker, the village schoolmaster, the humble preacher, accomplished for India. When the vote was passed at Bradford which called the Board into life, did any one look down the vista which then opened before him, and foresee all that has since come to pass? When our fathers, in the winter of 1811–12, with only $1200 in hand, voted to send five missionaries to Hindostan, who could have believed, in that day of small things, that $6,000 would be placed at their disposal in three weeks? The value of these incidents, and others like them, was beyond all price. They revealed a strength of faith, courage, enterprise, as stimulating as it was unlooked for. How many endeavors of the highest moment might be traced thereto? What harvests have been gathered at the West, year after year, from the seed which was cast upon the waters at that early epoch!

2. *Foreign missions have done much for doctrinal purity.* The service which the Board rendered, even in its infancy, can hardly be prized too highly. Its founders held the Puritan faith with a confidence in its truth, fully matched by their confidence in its efficacy. What Paul had said of the heathen in his day, they believed to be true of the heathen in their day. What he said of the progress of the Gospel, they believed could be realized again. They laid their foundations, therefore, in a spirit that was thoroughly Pauline. The first missionaries, for the most part, were trained in Andover Seminary, which began its work just in time to take its place as a true yokefellow. No men have been truer to the traditions of New England. After they commenced their labors, their testimony came back to us as clear as it was strong. They were filled with humiliation and awe, as they beheld the depravity which on every side of them was so appalling. But they had, as they well knew, an infinite Saviour to sustain them, as also an infinite Saviour to urge upon the heathen. The influence which they sent back, therefore, was large and helpful, — (1) in confirming the churches in the faith which they had received from the past; (2) in showing the supreme value of the essentials of Christianity, as compared with its non-essentials; (3) in proving the adaptation of scriptural truth, if presented simply and lovingly, to lost men the world over.

The Committee crave the privilege of saying that they have endeavored to follow in the footsteps of the fathers. It has been their aim to send forth laborers who should be worthy to receive the mantles which the elder prophets, sooner or later, must needs leave to the younger. And they desire to record their devout thankfulness for the good hand of their God upon them. As they turn to the different mission fields, and behold venerable forms coming out from the shadows of the past, — a long procession, — they cannot but congratulate the Board, not merely because of the work which has been done, but because of the workers.

3. *The educational value of the foreign service is much greater than most have supposed.* Could we gain access to the annals of our Congregational households, we should find that to many of them missions have proved a constant benediction. The departure of the two earliest detachments, in circumstances which clothed the act with all the interest of novelty, romance, and Christian heroism, carried to our firesides an inspiration as generous as it was elevating. The ends of the earth had never seemed so near; redemption had never seemed so vast; humanity, even in its lowest depths, had never seemed so precious; sacrifice for the unknown and undeserving had never seemed so noble.

The disappointments at Calcutta, as unexpected as they were strange, the death of Harriet Newell, deepened the interest. And when the history of that life, so brief and yet so fragrant, was given to the world, it cast a spell upon the old and the young, which abides with many to this day.

And what a flood of light has been shed upon questions of race, language, topography, history! How many problems that once were accounted intricate and bewildering, are made clear to-day! That stumbling-block and rock of offense on the Bosphorus, in the eye of all Europe, — what a pivot it has been for the grandest events in the past; and what a pivot it may prove for like events, or grander still, in the future!

The letters of the missionaries to the churches at home, and their words from time to time, during their needful furloughs — how instructive and how quickening they have been! At the college, the seminary, before the great congregation, or wherever they have spoken, how much have they done to inform the mind and enlarge the heart!

4. *Foreign missions have taught our churches the highest form of benevolence.* It is not the *quantity* of giving so much as its *quality* that determines its value. The costliest offering may shrivel to nothing beneath the All-searching eye; while that of the poor widow may become a memorial forever. Men may devise liberal things

for the west, from the impulse of patriotism; they may devise liberal things for the east, from the impulse of public spirit. We call such deeds praiseworthy, as they are; and yet the motive, confessedly, is not the purest and best.

But when a man gives of his substance because of his Saviour's last command, or from a desire to see the Pacific Islander, though repulsive exceedingly, the pariah of India, the Bushman of Africa, transformed into the likeness of Christ, he ascends to the highest plane of earthly benevolence. He expects no return, save that which may accrue from the grateful intercessions of his unknown beneficiaries. Never in this life will his eye rest upon the fruit of his self-denial. The giver and receiver will never meet till the hour, when, in the hush of their transcendent joy, they shall look for the first time upon their common Judge and their common Saviour.

Such offerings bear the image of the heavenly; they are all written in the book of remembrance, against the final Apocalypse. They verify that saying, as true as it is comprehensive and profound, "It is more blessed to give than to receive," — not *as* but *more*, — "more blessed" because of the manifoldness of the good which proceeds therefrom, like the outspreading circles on a quiet lake.

The Committee are obliged to arrest the argument at this point for lack of time. They will only add that they regard the missionaries abroad as supplementing, practically, the labors of the missionaries at home; and they regard the Board as having been, for fifty years, a most helpful auxiliary to our national Home Missionary Society.

II. Another problem, more directly practical, you will submit to us in this wise, perhaps: "Assuming that we are anxious to discharge our whole duty, what course shall we pursue?" The first step, as also the most important, will be to convince your people that you take a profound and abiding interest in missions. If you are conscious of possessing that interest, but feel that you might have done more to prove it, go to them without delay, as "the man whose eyes are open." Speak to them as one who has been admitted, in some sort, to the secret of that soul-travail, which is to be followed by such amazing, such endless issues. Speak to them as one who has caught some foreglimpses of the grandeur of that kingdom, which is slowly but surely infolding all other kingdoms. Your words will carry a benediction to them not only; they will take back a larger benediction to yourself.

The Committee attach special importance to this initial step. And they are persuaded that there is in the Congregational pastorate much more of susceptibility in this regard than the churches have supposed. They are confident that if all should set forth, on a predetermined Sabbath, their convictions, desires, and hopes, in their full strength, the revelation would prove a grateful surprise to all.

1. In speaking of measures, the Committee place in the foreground *well-laid plans for imparting information.* Of this, if report speaks truly, there is a serious lack.

The value of the pulpit in this endeavor must be obvious to all. And it so happens that there are no better themes for sermons, anywhere, than those which are found in the domain of missions. Some have made the discovery by actual experiment, having preached thereon, with special frequency, to the acknowledged profit and satisfaction of their congregations. They have supposed it to be their duty to hold up redemption, not merely as a doctrine for civilized lands, but as a central and vital truth for the world. They have felt burdened by the conviction that if Christ has died for all, then he should be preached to all. The Committee venture to suggest that if any pastor will form a plan for a series of discourses, to be delivered at fitting times, and will enrich them with fact, argument, appeal, such as the Bible, the history of man, and especially the history of missions, will furnish, he will find at the end of a few years that the profit thereof, as well to himself, as to his hearers, has greatly exceeded his expectations.

The best agency, however, for diffusing information is the monthly concert. The Committee are aware of the perplexities which beset this meeting, but they do not propose to discuss them at the present time. They must be allowed to express their surprise, however, that the difficulty of finding themes of sufficient attractiveness is made so prominent. With such fields as Turkey, India, China, Japan before him, and with all the annals of the past at his command, how can any pastor think himself straitened for materials?

Take that topic which has so deeply interested the Christian world of late, the ever-recurring Eastern Question. Suppose one of your number to have begun, years ago, to ground his people thoroughly in Oriental missions. He has told them of the growth of that power which came out from the East, far back in the past; established itself first at Broosa, then at Adrianople; and from that point swept like a storm of fire across the entire region which, in the last few weeks, has been the scene of such fierce conflicts, such bitter hates, such terrible cruelties, — and onward still, even to the gates of Vienna. He has told them of the conquest of Constantinople; how that ancient city succumbed to its invaders, not because of their prowess, but because of the jealousies, dissensions, perverseness, and cowardice of the Christians, so called, who professed to defend it, and so an entrance to that land which has been so dear to the church in all ages, was made possible for American missionaries, — an entrance which the Greek empire, intolerant, effete, worthless, would never have conceded. He has told you of the wonderful changes which have been wrought there in these later years, so silent that few have suspected their importance, and yet so real and mighty that they must needs take their place among the acknowledged factors in some of the grandest problems of our race. Having made his people familiar with this large segment of history, how easy for him to speak of the causes, remote and proximate, of the existing war, the strange complications growing out of diversities of ancestry, religion, historic affinities and repellences, above all of western diplomacy; and how easy to point to that unseen Hand, unrecognized for the most part by the actors in this momentous drama, which directs all events for the honor of the only begotten Son!

2. The question of *ingatherings* remains to be considered. The Committee are obliged to confess that it is always with blended feelings that their thoughts turn to this subject. The steadfastness and large-heartedness with which many contribute to the work of the Board, year after year, fill them with thankfulness and admiration. But the meagreness of the offerings which come from quarters whence they have hoped for better things, and the large number of those who give nothing at all, affect them not less profoundly than sadly. They cannot avoid the conviction that every church member, by the mere fact of his discipleship, is committed to the missionary service. He who enters into covenant with the Lord Jesus Christ, in the customary form, and yet refuses to do anything for the heathen, they are constrained to think, keeps back part of the price.

Most of our membership recognize the duty of commemorating the death of Christ at the times duly appointed therefor. The words, "This do in remembrance of me," are accepted as clear and imperative. The frequent neglect of this ordinance is followed by remonstrance, if not by discipline. How, then, has it come to pass that the other command, announced with such unequaled solemnity; that command which is the expression of an infinite longing for the redemption of man; — how has it come to pass that that command is broken so grievously, so constantly, and yet, seemingly, with the connivance of our churches!

The *first* duty of pastors, in the judgment of the Committee, is to secure a contribution from every communicant, if practicable, and also from every non-communicant, if practicable, in the belief that the injunction, "Let him that heareth say come," is unconditional, and hence that a refusal to accept the offer of pardon by no means justifies a refusal to make known that offer to those who have never heard it.

The *second* duty is to persuade all, if possible, to give as the Lord hath prospered them. In order to success herein, frequent, patient, faithful instruction will be found indispensable. Habits of giving are not easily changed. Habits of withholding are more inveterate still.

The *third* duty is to select the best plan for taking collections. As the object is to induce all to give as the Lord hath prospered them, the inquiry will be, "Which method, this or that, will meet the conditions of the problem?" It is but a step to the conclusion, "Boxes, as they are generally used, do not meet these conditions." On the other hand, the visits of collectors, cheerfully and conscientiously made to every household, have been very effective. Weekly offerings, especially when raised to the dignity of Christian worship, have been attended with admirable results. But the impression cannot be too deeply lodged in the minds of all, that no system is self-executive. In order to a proper outcome from any plan, there needs to be a steady hand behind it.

It will be said, perhaps, that there is one serious objection to the foregoing suggestions, to wit, that they impose additional labor upon pastors. The Committee are obliged to concede the truth of this allegation. But (1) the world can never be saved without a large amount of toil and self-denial. The life of Christ was a constant sacrifice. He came not to be ministered unto, but to minister; and surely the disciple is not above his Master. (2.) Whatever additional service may be needed, no part thereof, not the smallest, will fail of its reward. He who uttered those words, — just as the heavens were opening to receive him, — that were to be the culminating proof of his infinite compassion for man, however sinful, will say of those who long for the triumph of his Word, with no bated stress, "Him that honoreth me, I will honor."

When the Board met in this city twenty-two years ago, there sat with us many pastors, — Porter, Hawes, Dwight, Linsley, and others like them, — who have since been summoned to the presence of the Great King. Suppose that from their celestial homes they were to speak to their brethren who are here to-day. Might they not say, "Were you to stand for the briefest space where we stand, there would be no thought of toil, self-denial, sacrifice, but rather, and only, of privilege, honor, intense delight. Here, on the one hand, are myriads upon myriads who have come up from all the 'habitations of cruelty.' There, on the other hand, is the Lord that bought them. These, once so low, now so high! See with what radiancy of love they turn to the Crucified One! He, — but who can sound the depths of his joy? He sees of the travail of his soul, and is satisfied! Surely, with such a spectacle before you, calling to mind the power which you can wield for the uplifting of the heathen, you will exclaim with passionate emphasis, 'Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ.'"

This paper was referred to the following special committee, with instructions to report in the evening: Dr. F. A. Noble, Dr. J. A. Behrends, Hon. C. G. Hammond, S. M. Lane, Esq., Rev. Moses Smith, Dr. J. K. McLean, and J. G. Gibson.

Secretary Clark read the following paper on

A CENTURY OF CHRISTIAN PROGRESS.

It is proposed in this paper to consider the moral and Christian progress of the century just closed, in relation to the evangelization of the world.

Without attempting to trace the great stream of religious thought through all its varied windings and eddies, or to note all the various affluents that have modified its character, or helped to swell its volume, it will be enough for our purpose to mark the contrast presented at the beginning and close of the period under review.

The year 1776 marks an era of intellectual revolt against all old and established institutions. On the continent of Europe it was preëminently a revolt against everything that bore the name of, or was in any form connected with religion. The order of the Illuminati was then organized. In Catholic countries hatred of Romanism, as the ally of political despotism, had led to the expulsion of the Jesuits, from one country after another, till the formal suppression of the order, in 1773, and, later, to the abject humiliation of the Papal See, in 1799.

But, with the rejection of an ecclesiastical system that claimed a despotic control over the thoughts, the consciences, and the lives of men, and yet permitted the grossest immorality in the priesthood, and the deepest ignorance, and the coarsest superstitions among the people, was unhappily connected the rejection of all religion, and it was left to an infidel philosophy to reconstruct society, to remodel opinions, manners, and institutions. The language and the literature of France everywhere had the ascendant, and both were steeped in vice. Men of brilliant intellect, of marvelous command of style, of boldest speculation on all topics, sacred and profane, men profligate and false even to the ordinary decencies of private life, ruled the intellectual circles of Europe, from Paris to St. Petersburg. Christianity fared but poorly in the midst of such influences. The dominant intellectual philosophy left no ground for morals higher than a selfish prudence, and no basis whatever for the supernatural and spiritual in man. Orthodoxy was a synonym for ignorance and stupidity. The full results of these theories and speculations, of this undermining of the foundations of society, were in due time to be reaped at the very capital where the goddess of Reason had been enthroned, to the horror and disgust of the civilized world — once and for all, it is to be hoped — for the instruction of mankind.

The German and the English mind had been too profoundly pervaded by Christian thought to follow on to the same excesses, though bewildered and beclouded for a time. In Germany some Protestant theologians followed the example of the Archbishop of Paris, and renounced the religion they had been set to defend ; but the despised Pietists that centred at Halle, and the humble Moravians, faithful to the memories of Spener, Franke, and Zinzendorf, despite their contempt of human learning, through a not very unnatural reaction against the literary circles of the time, kept the fire burning on the altars of a purer faith, till better days.

What the Pietists and the Moravians were to Germany, the Methodists were to England in this period of general religious declension, when apologies were deemed necessary for Christianity, and when public morality in high places was illustrated by the vices of the court, so scathingly set forth by the pen of Thackeray. Good men and women there were, both in the established church and among dissenters, notwithstanding the general coldness and indifference; but Protestantism, in England as elsewhere in Europe, as a whole, was powerless to meet the emergencies of the hour, and hardly able to withstand the tide of infidelity that, for a time, seemed likely to submerge all Christendom. In this country the great awakening of 1740 had revived the spirit of the fathers and inaugurated a period of revivals which continue to this day as a peculiar characteristic of American churches. Powerful revivals were enjoyed near the close of the Revolutionary War, in different sections, especially among the Baptists, and contributed largely to the preservation of evangelical religion during that trying time.

From the days of Eliot to Edwards, frequent attempts had been made for the religious instruction of the Indian races. Still there was no wide-spread missionary interest. The half-way covenant scheme, the widely prevailing practice of admitting to church ordinances persons of correct outward deportment without deep religious convictions, or any practical acquaintance with saving faith, hindered all true Christian activity, and helped to merge the church in the world. To this must be added the demoralization incident to war, and intercourse with distinguished

French infidels and English Free Religionists, in consequence of their sympathy with the cause of American independence.

There was in England a Society for Promoting Christian Knowledge, the forerunner of the great Tract Societies, and a missionary organization with special reference to the spiritual needs of English colonists in different parts of the world, but doing something for the heathen, as among the North American Indians; and there was, to the honor, be it said, of evangelical Christians in Denmark, as an outgrowth of the Pietistic movement, a Foreign Missionary Society, known by its establishment of the Tranquebar Mission, and honorably represented during the last half of the eighteenth century by Schwartz, justly named the Apostle of India. This enterprise attracted the attention of English Christians, roused a good deal of superficial enthusiasm, that was expressed in contributions to the amount of a few hundred pounds, — eighty pounds a year for several years, — between 1760 and 1770. The Moravians, also, rich in faith though poor in this world's goods, and little esteemed by the great Protestant churches of the last century, had begun missions in Greenland and in the Indies, and shown the possibility of success in the most untoward circumstances. With the exception of these limited efforts nothing had been attempted in behalf of the heathen world.

Nor was there greater interest throughout Christendom in the manifold varieties of home effort that enter so largely into the Christian life of our time. There were none of those home societies, embracing all possible interests, physical and intellectual, as well as distinctively religious, — none of the great home mission enterprises, no Sabbath-schools, no Bible Societies, little care for the poor and neglected classes. Though careful statistics belong rather to the agencies of the present generation, and are not available to any accurate estimate of former periods, it is certainly safe to say that the number of evangelical believing church members in this country at the present time is far greater than the entire number in Christendom in 1776; and it is not too much to say that there is more real aggressive power for the promotion of the cause of Christ put forth to-day, at home and abroad, by the Christians of Scotland, or of New England, than by all Protestantism a century ago.

Of the Greek and Oriental churches, — Christian in name rather than as aggressive forces in the interest of truth, — no account need here be taken.

The outlook for Christianity a hundred years since was certainly dreary enough. The science, the philosophy, the culture of the age were all against it. Its aggressive power seemed reduced to a minimum. The Protestantism of the Reformation had long since spent its force, turned back at first by the great Catholic reaction, then wasting its energies on internal conflicts and losing its independence by alliance with the State, and, at last, entering into a truce with its inveterate foe. In Great Britain the movement inaugurated by Whitefield and the Wesleys was yet in its infancy, and Protestant Christians generally shrunk back, in Pharisaic pride or indifference, from the frightful spectre that loomed up in France. In this country, whatever of Christian life there was, found ample exercise in the struggle for self-preservation.

And this was the aggressive power of Christendom a century ago. What a contrast is presented in the multiplied agencies of the present time. What an advance since then in the moral sentiment of the Protestant world. The Declaration of Independence, by its recognition of the rights of man, gave a new impulse to political morality. The age of Walpole, of Madame de Pompadour, of Frederick the Great, is no longer possible in Europe. The growth of constitutional governments, the extension of the right of suffrage, the progress in legislation, popular education by the state, the legal recognition of woman, the abolition of slavery and serfdom, are but so many steps in the development of a purer and more comprehensive political morality. A moral sense has been awakened that is shocked by political

abuses in high places, as never before. This steady and healthful progress is found in Protestant countries, and emphatically in proportion to the strength and activity of their religious life, till "the strength and impulse" of the world are found to-day in those countries.

It is now the English language, saturated with Christian ideas, gathering up into itself the best thought of all the ages, that is the great agent of Christian civilization throughout the world; at this moment affecting the destinies and moulding the character of half the human race. French influence, so dominant in the literary world, has passed away. The encyclopedists have left but the shadow of a name. The Nazarene has triumphed.

The intense intellectual activity of a century since had no vital connection with the deeper spiritual wants of the race. It added not a single discovery to the sum of human knowledge, not a single invention even in the interest of material progress.[1] It was critical, not inventive; destructive, not constructive. The liberty of which it boasted was not freedom, but license; whose principles were developed and illustrated in the *salons* of Paris, and in the excesses of the rabble. Its illumination was not from above.

In the hour of Europe's supreme need there was nothing to meet the spiritual necessities of men, recoiling at first in disgust from the abuses of Romanism, and then from the greater abuses of an infidel philosophy, but to go back to the church of Rome; and the papal system, that seemed tottering to its fall, obtained a new lease of life. The concessions wrung from an infallible Pope, the temporal sovereignty lost, the ecclesiastical prerogatives surrendered, were redemanded by the same infallibility, and regained with the consent of the great Protestant powers after the fall of the first French empire, till, in later years, the papacy puts forth all the most arrogant claims of the Middle Ages, in utter defiance of the intelligence of the age, and in scorn of the lessons of history.

In Protestant countries the reaction took another form. While the hearts of the princes and captains had fainted and failed, and human defences of the faith had gone down before a sharp-sighted infidel criticism, the humble believers of the Sacramental Host had stood firm, never known they were beaten, and were at last left masters of the field. The power of an endless life was in them. They became the channels of grace, displaying itself in numerous and wide-spread revivals in this country during the last decade of the eighteenth century, and in a striking evangelical movement throughout Great Britain. In Germany, for fifty years, the Pietists contended with rationalistic tendencies, and steadily gained in the confidence and respect of the popular mind.

The missionary spirit of modern times was born of this great work of grace. Men brought to the knowledge of the truth seemed moved, as seldom before, by the impulse to make the gospel known to others. In England, the Baptists, inspired by the singular devotion of William Carey, were the first to organize for the foreign work, in 1792. The Congregationalists and others united in the London Missionary Society in 1795, and were followed by the Church Missionary Society in 1800.

In this country missionary work took definite form a little later. At first, individuals seem to have gone out as evangelists into destitute sections of the home field, at their own charges. Then numerous local societies were organized, as in Connecticut, Massachusetts, New York, to send the gospel to the Indians, and the settlers on the frontier. "The early years of the century," observes Mr. Punchard, in a manuscript volume not yet given to the world,[2] "were remarkable for the quickening of good men in good works, for the multiplication of churches, missionary, Bible, and tract societies, and other Christian and benevolent associations, and for the effective measures everywhere adopted for the spread of religious truth, so that

[1] Carlyle, Essays, vol. ii. p. 74, Boston, 1860.

[2] To Mr. Punchard I am indebted for many facts here cited, of our early religious history.

a general expectation prevailed among American Christians that the time was not far distant when the earth should be filled with the knowledge of the glory of God, as the waters cover the sea."

The necessity of educating more ministers led to the foundation of the first Theological Seminary, at Andover, in 1808. A committee of the General Association of Massachusetts, in 1809, was led, by the cheering reports from all quarters, to anticipate the near approach of the millennial glory. The same year it was stated by Dr. Griffin, that as much had been done in the fourteen years preceding, to promote evangelical missions, as in almost as many previous centuries. At such a time of religious interest it is not strange that men should turn their thoughts to the duty of preaching Christ in foreign lands, and the next year, 1810, witnessed the organization of the American Board. The great societies for home and foreign missions, both in this country and in Great Britain, gathered up into larger bodies, and gave wise direction to many local committees and associations.

The missionary period of the church was thus inaugurated; the great movement begun that has gone on broadening and deepening till it includes all the leading evangelical denominations of Christendom; till more than fifty millions of dollars have been devoted to the circulation of the Scriptures in all the principal languages spoken among men; till we know not how many millions more have been devoted to the circulation of a Christian literature, and to the development of that vast system of home charities reaching not only to the lonely settler on the distant frontier, to the humble freedman at the South, but to every form of human misery and suffering; till the helpless poor, the blind, and the insane live in palaces; till the freewill offerings of Christian hearts, in sympathy for the perishing in heathen lands, who can make no return but their grateful love, have amounted to more than $100,000,000; till tens of thousands of cultured men and women have given up all the attractions of Christian homes, and the opportunities of Christian society, for the greater privilege of making known the unsearchable riches of Christ among the Gentiles; till among all the leading tribes and nations of men, the voice of the preacher has been heard, and the gospel has proved itself to be the power of God unto salvation to every one that believeth, and Christianity is seen to be the one religion for mankind.

In marvelous correspondence with this awakened missionary spirit, and opening the way for its exercise, have been the developments of Providence. The barriers that separated nations have been broken down; peoples afar off have been brought nigh, even to our doors; the inventions, the discoveries of science, the railway, the steamer, the telegraph, the improved press, the respect won for Christian nations by every advance in social progress — all are tributary to the cause of Christ.

What preparation for the coming glory! What vast illustrations of the benign power of the gospel in developing the possibilities of humanity, in quickening thought and activity, pervading all institutions, trembling in the accents of human speech, till the child in a Christian land takes up unconsciously into his intellectual and moral character more of knowledge, more of practical wisdom, than was dreamed of a century ago. The common sense of to-day is thus enriched by the thought and the experience of the centuries. And yet there is indifference, and infidelity, and contempt of the Christian faith in certain circles, as there was a century ago, and material science makes its assaults on the bulwarks that gird it round. Yes — useful as so many wholesome irritants of Christian thought.

> "Our little systems have their day;
> They have their day, and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they."

We are come again to an age of intellectual revolt against the errors and the

superstitions of the past. It is not confined to the realm of Christendom, but embraces large sections of the heathen world, and soon must embrace them all. The light of modern civilization is shining in on the dark places of the earth, and men are waking from the stupor of ages. Once more leading minds of Catholic countries are rejecting the arrogance and the pretensions of Romanism. The Jesuit is no longer tolerated in many of the Catholic states. The wail of the Papacy over the irreligion and infidelity of the times is unhappily true wherever Romanism has sway. "Irreligion," writes one long resident in Italy, "in hybrid forms, covers the land. For Popery there is no fear. It has lost all hold on the intelligence of the country." [1] Thus Romanism, where best known and illustrated, is rejected by the thinking classes. Shall they be offered a purer faith?

The opportunity presented to Protestantism in 1776, and in subsequent years, was lost. In the next great movement of 1848, something was done in the interest of the gospel by Bible societies and committees of various kinds, especially in Great Britain. The Waldenses emerged from their Alpine fastnesses, and thousands of Bibles were scattered in Spain, Italy, and France. The work thus begun has been followed up but feebly by missionary societies of this country and in the old world. The results that have followed wisely directed effort are all that the most sanguine could have anticipated, but the effort has been utterly inadequate to the pressing need. It is a grave question for the Christian church to consider, whether the millions of Catholic lands shall be left to drift off into hopeless indifference and enmity to all religion. If it be said that they have, or might find in the Catholic church, the substance of the gospel, we only point to the painful fact of the prevailing infidelity among the educated minds.

A like intellectual revolt is in rapid progress in India, as the result of the great educational work there going forward, largely under the auspices of the English government. Thousands of young men are passing out of the schools and colleges, no longer able to accept the crude superstitions of their fathers, but untaught in the gospel. The destructive agencies are greatly in excess of the constructive. The old religious faiths are giving way and no substitute is offered. The missionary agencies are altogether inadequate to the crisis. The golden opportunity is passing. The same is true of Japan. Buddhism, Shintooism, Confucianism, seem fast losing their hold on the popular mind, and multitudes are eagerly waiting for the truth. The millions of China, also, will soon be on our hands. Need we speak of the Turkish Empire, and its urgent need at the present moment of wise, thoughtful, Christian statesmen to guide its affairs, and of influential minds in all departments of thought and activity, such as only a true Christian faith can develop, such as we hope may be developed yet by agencies now in operation? And Africa, — thrown open of late by English arms, and still more by the patient, untiring, sublime devotion of Livingstone, — what shall be said of the claims of that land on the Christian world, and emphatically on this country?

The field is the world. As never before in human history, the field is the world. The church is prepared for the work as never before. All things are ready, waiting for the grand forward movement, that shall put the Word of Life into the hands of every son and daughter of the human race. The results of missionary effort are already indicative of such a consummation at no distant day. It is only a question of time. Four thousand devoted men and women, educated in the best learning of the day, are bearing the seeds of Christian civilization round the world. They are scattered through the Turkish Empire, and among the millions of India; they are found in the open ports of China and threading their way up its great rivers; their words find crowds of eager listeners in the new world of Japan; they brave the fevers of the Gold Coast, and from the Cape of Good Hope are planning conquests in the interior of Africa; songs of praise from hundreds of islands in the Pacific attest

[1] Dr. McDougall, Florence.

their presenee; and they risk their lives at the hands of fanaties in papal lands, that they may make known the simple story of the cross. Half a million of souls won to Christ, and a Christian eommunity of nearly two millions who have come out of the darkness and the superstition of eenturies, often at the loss of all things, are tokens of the Divine blessing on their labors; till the progress of modern missions, in the last seventy years, exeeeds that of the first seventy of the apostolic age.

We are permitted to have part in the third great movement of the Holy Spirit for the full aceomplishment of the Redeemer's work. The first, beginning with the mission of the Apostles and the day of Penteeost, was mainly restrieted by the bounds of the Roman Empire; the seeond, marking the period of the Reformation, did not pass the limits of Christendom; the third, in this missionary period, embraces the world; and the vision of the Psalmist and the burden of prophecy — that "all nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name" — seem for the first time near to fulfillment.

It is a eritieal moment. There is a tide in the affairs of missions as of men, that taken at the flood leads on to fortune. What now is the dictate of a wise ceonomy? Is it to let the present opportunities pass but half improved; to let the millions now waking to new life become eold and indifferent, or hostile to all religion, through the influence of an ungodly, materialistie eivilization, in the expectation of bringing them to Christ at some future time; to leave the missionary forees in the field but half supplied with the means they require to their most effieient aetion; to ery "halt," to the advaneing eolumns of the Lord's hosts, and bid them retrench in their plans and efforts in the faee of a dishcartened foe, instead of pressing on to vietory?

May we not safely and wisely go forward to do the Lord's work, in obedienee to his eommand, and as He opens the way? Are not all other objeets, — eivilization, culture, the welfare of our families, personal enjoyments, — to be subordinated to this?

Is not this the one great duty laid on Christians in this land, pressed upon us by all the marvelous Providenees of our past history, by our unexampled growth in prosperity as a people, realizing, as nowhere else, the full fruitage of Christian ideas and Christian institutions? Is it of no significance that with this growth in material welfare and in political power there has been a still greater development of the Christian ehureh; that the number of ehurch members has increased nearly three times as fast as the population; that the one evangelieal minister to 2,400 souls in 1776, is represented to-day by one for every 700? And then, as if it were not enough to multiply ministers, Young Men's Christian Associations have been ealled into existence, to earry the gospel into all the by-ways and hedges of our soeial life. And in these last days a spirit of graee has been poured out on our Christian laymen to make them evangelists to the masses, and to give new illustration to the power of the simple Gospel of Christ; and last, but not least, upon our Christian women, too, from the Aroostook to the Golden Gate, that they may pour life and light upon the darkened minds and hearts of their sisters in heathen lands.

What is the meaning of this vast aeeumulation of spiritual forees, of this speeial blessing of God on American Christians, but a call to go forward and win the world for Christ?

This eountry is already evangelized. No man need here fail of a knowledge of the way of life. The facts just stated show this. All denominations vie in the race toward the setting sun, till in a town of twelve thousand people more than twenty churehes are found struggling for life — for the survival not always of the fittest. And this, when hundreds, not to say thousands of sueh eities in China and Japan, and millions of immortal souls, not only in China and Japan, but in India and Africa, with all their undeveloped possibilities of manhood and womanhood, and heirship to a heavenly inheritanee, have not yet heard that there is any Christ.

What more fitting time than on this Centennial year, for the church of Christ in

these United States to arise and shine, the glory of the Lord being risen upon her? What more fitting time to organize a grand movement, to make the next century glorious for the triumphs of the gospel in all the earth? What so conclusive, so overwhelming an argument against the infidelity of the time? What so potent agency to stem the materialism and the secular spirit that makes so many professed Christians indifferent to all Christian objects and ends of life that do not stand in immediate connection with their personal convenience or the welfare and social position of their families, that finds its way into our higher institutions of learning, turning the thoughts of our Christian youth to mere literary and scientific culture, instead of leading them to consecrate their powers and attainments to self-denying labor and sacrifice for the cause of Christ?

Oh for a baptism of the Holy Ghost, as on the day of Pentecost, filling us here to-day, and filling all Christian hearts in this land, with a just sense of the great opportunity, of the great duty and the greater privilege of service for Christ in this eventful time, and giving to all the one controlling purpose, and the sufficient grace, to live henceforth not unto ourselves, but unto Christ, and for the evangelization of the world He has redeemed.

This paper was referred to the following Committee, to report in the afternoon: Dr. E. B. Webb, Hon. William E. Dodge, Rev. J. L. Jenkins, E. P. Flint, Esq., and Dr. C. C. Parker.

Dr. I. W. Andrews, of the Nominating Committee, reported, recommending the following committees, and they were appointed: —

On the Home Department. Dr. Leonard Bacon, Dr. Ephraim Flint, Dr. E. A. Lawrence, Dr. Edward Strong, Rev. Charles L. Ayer, Z. S. Ely, Esq., and A. B. Davenport, Esq.

On the Treasurer's Report. Hon. William Hyde, Richard P. Buck, Esq., Hon. John B. Page, Joseph B. Walker, Esq., David N. Skillings, Esq., E. W. Parsons, Esq., Edward L. Goddard, Esq.

On the Zulu Mission. Rev. Charles Ray Palmer, Rev. T. K. Fessenden, Rev. S. J. M. Merwin, Rev. H. T. Arnold, Rev. Mason Noble, Jr., Rev. A. E. Tracy, and Rev. L. J. White.

On the European Turkey Mission. Dr. J. E. Twitchell, Dr. E. F. Burr, Rev. John W. Harding, Rev. Jonathan Edwards, Rev. J. E. Adams, Rev. J. H. Pettengill, and Samuel F. Drury, Esq.

On the Western Turkey Mission. Dr. Aldace Walker, Dr. H. Wilkes, Rev. Edwin Johnson, Rev. J. P. Humphrey, Rev. W. T. Herrick, Rev. Francis B. Perkins, and Marcus McCall, Esq.

On the Central and Eastern Turkey Missions. Dr. Thomas Laurie, Dr. Samuel Wolcott, Rev. E. G. Porter, Dr. Edward Hawes, Rev. William W. Turner, Rev. H. B. Smith, and Lewis A. Hyde, Esq.

On the Mahratta Mission. Rev. J. L. Jenkins, Dr. Gordon Hall, Rev. E. Y. Hincks, Rev. T. L. Shipman, Rev. William S. Hazen, Rev. L. S. Hobart, and Julius Davenport, Esq.

On the Madura and Ceylon Missions. Dr. W. W. Scudder, Dr. E. B. Webb, Dr. C. M. Hyde, Rev. Evarts Scudder, Rev. F. S. Fitch, Rev. T. M. Bross, and Rev. Stephen A. Loper.

On the China Missions. Dr. J. K. McLean, Hon. Peter Parker, Dr. S. G. Buckingham, Dr. James W. Strong, Rev. L. Z. Ferris, Rev. J. F. Gleason, and D. A. Shepherd, Esq.

On the Japan Mission. Dr. Thatcher Thayer, Dr. Daniel T. Fiske, E. K. Greene Esq., Edward P. Flint, Esq., Hon. C. T. Hulburd, Dr. Jeremiah Taylor, and Dea. Samuel Burnap.

On the Mission to Micronesia. Rev. N. H. Eggleston, Rev. J. J. Hough, Rev. W. B. Wright, Rev. H. J. Patrick, Rev. C. W. Camp, and Rev. W. J. Jennings.

On the Mission to the Austrian Empire. John N. Stickney, Esq., Rev. J. E. Kittredge, Rev. William S. Palmer, Rev. A. F. Schauffler, Dr. James S. Hoyt, Rev. Archibald Duff, and Edward Smith, Esq.

On the Missions to Mexico and Spain. Rev. G. B. Wilcox, Dr. J. T. Tucker, Dr. L. Perrin, Rev. R. P. Stanton, Rev. E. H. Byington, S. H. Sheldon, Esq., and Charles Burnham, Esq.

On Missions to the North American Indians. Hon. A. C. Barstow, Dr. O. E. Daggett, Rev. J. D. Eaton, Samuel Holmes, Esq., D. N. Camp, Esq., Rev. A. Gleason, and Rev. George A. Bryan.

On Officers. Hon. Charles G. Hammond, Rev. Isaac P. Langworthy, Rev. Calvin Cutler, Francis C. Sessions, Esq., Rev. E. Whittlesey, Rev. M. N. Morris, George L. Weed, Esq.

WEDNESDAY AFTERNOON — DR. CLARK'S PAPER.

The Board met at half past two, united in singing, and were led in prayer by Dr. Ray Palmer. Dr. Webb, of the Special Committee on Dr. Clark's paper, presented a report with the following resolutions: —

1. *Resolved*, That in view of the progress of the gospel, to which the interesting paper presented by Secretary Clark calls our attention, we are under fresh obligations to give thanks to Almighty God.

2. *Resolved*, That the fact of this progress encourages and binds Christians to a more perfect consecration of body, and soul, and spirit; talents, acquisitions, influence, and property, to the Lord Jesus Christ, and to the extension of his kingdom.

After remarks by Dr. Webb, Hon. William E. Dodge, Dr. Reuen Thomas, Rev. Jacob Chamberlain, of the Arcot mission, and Rev. J. L. Jenkins, the report was accepted and the resolutions were adopted. After prayer by Dr. Bacon, a recess was taken till half past seven in the evening.

WEDNESDAY EVENING — HOME DEPARTMENT.

In the absence of the President, Hon. William E. Dodge, Vice-President, took the chair, and after singing, prayer was offered by Dr. Noah Porter.

Dr. Bacon, in behalf of the Committee on the Home Department, made a report recommending the adoption of resolutions. The report was accepted, and the resolutions were adopted as follows: —

1. *Resolved*, That so much of the Report of the Prudential Committee as relates to the Home Department be accepted and approved.

2. *Resolved*, That this Board gratefully acknowledges the growing efficiency and usefulness of those three chief auxiliary organizations, the Woman's Boards of Missions in the Atlantic States, in the Interior, and on the Pacific, by whose endeavors the working force in so many of the missions has been increased within the last year.

3. *Resolved*, That the financial history of the last year is cause not for discouragement, but much rather for confident expectation that the missions will be sustained in coming years, and continually reinforced by the contributions of those who pray, in spirit and in truth, "Thy kingdom come."

REPORT ON SECRETARY TREAT'S PAPER.

Dr. F. A. Noble, in behalf of the Committee on Secretary Treat's paper, presented the following report: —

The Special Committee to whom was referred the paper read by Secretary Treat, entitled "Missionary Consecration of Pastors," would report, that they have had the paper before them, and have given to it as much of careful consideration as was possible in the time allotted.

Of the *timeliness* and *great value* of the thoughts therein presented, we are all deeply im-

pressed. It is a word in season; and it would seem difficult to say anything to make *clearer* or to lend *emphasis* to what is there so admirably stated. At the same time it is but *fit* that some definite response should go back, especially from the *pastors* assembled here in this great gathering, in answer to this call for a higher and completer devotion to the work of saving the human race. The churches need to know; the missionaries — toiling in all the ends of the earth — need to know; the world needs to know, whether, when any upward path is opened, or the duty of any advance in sacrifice is demonstrated, the ministry is made up of men who will stop, and calculate, and at last shrink back; or of men who will heed the divine beckoning, and go forward, even unto death. The Committee believe they but echo the feeling and the purpose of every pastor in this assembly, when they say they indorse most heartily the duty set forth in this paper.

But while approving this paper as a whole, and commending its statements to the most earnest consideration of all pastors who have any connection with the Board, there are certain points we would specify as of the highest importance in the working out of the results sought.

1. The very *title* of the paper is to be seized upon and pressed home on their hearts by all pastors who would carry out the last great command of the Master. The pith of it all is right there, in these two words, "Missionary Consecration." And when a man knows what these words *mean;* when they have become part and particle of his daily thought and life, and he plans and prays and preaches under a constant sense of his obligation to all mankind, he is one who has realized in himself what it is to be a co-worker with God in redeeming the world. Each pastor must have the feeling that the work of missions is just as much his work as it is that of the brother who is in India, or China, or Japan, or Turkey.

2. *There must be a wise but resolute discrimination by pastors between the various causes which are pressed upon their attention; so that that which is the highest of all shall be allowed to maintain its supreme place.*

And here the Committee are happy to be able to commend both the temper and the conclusion of that part of the paper under consideration, in which "the comparative claims of the work abroad and the work at home" are discussed. All friction must be carefully avoided, and all occasion of friction in the expression of views and the urging of claims. And one of the best ways for pastors to do this, is to be in hearty sympathy with all good words and works. Each kind word spoken, each good deed done, each seed of truth dropped anywhere in the soil, each organization that works in the interest of purity and righteousness, no matter how narrow its limits, is a letter in the grand Alphabet of Events with which God is spelling out human redemption. And individuals saved; and households saved; and cities saved; and states saved; and nations saved; here, or there, or anywhere on the globe, are steps towards the great consummation of a world brought to God.

But the work which is foremost, highest in conception, and all-inclusive — made so by the command of Christ and the example of the Apostles, — is this work which embraces the ends of the earth, and in the arms of love bears every human soul up to the throne of grace. All other endeavors to advance the kingdom of our Lord are but "parts of this one stupendous whole." And it will be one of the signs as well as one of the duties of a pastor who has the "Missionary Consecration," to hold up the work of Foreign Missions in such way that every man, woman, and child in his congregation shall see that it is supreme.

3. *Personal effort in diffusing information and awakening interest.*

Preaching, of course; and more, and better. The *Monthly Concert,* of course, with every expedient which commends itself to piety and common sense, employed to increase interest and profit in these exercises. But what the Committee would emphasize is, that individual, face-to-face work, in which the pastor sits down and talks with men and women about the privilege and the Christian duty of giving for the evangelization of the nations of the earth There are rich men in all our churches; there are women of wealth; there are young men — of not much means now, it may be, but who, one day, through their own skill and industry, or through inheritance, will wield large possession, who might be won to generous deeds for Christ, by means of these kindly, personal intercourses. Pastors should be on the watch for these opportunities, just as they are on the watch for the saving of souls. And it is our belief, that this course taken up, and patiently followed by all the pastors of the Congregational Churches, would add many thousands of dollars to the treasury of the Board every year.

4. *Persistency of endeavors.*

Many pastors begin well, and they run well for a season, but they do not hold out. Response to their appeals from the pulpit chances to be less generous; interest in the monthly concert flags; they themselves are diverted by other demands on their time and thought, and the whole cause of Foreign Missions falls into disrepute; or, if not quite that, it ceases to be the living and commanding concern of the church. But it must be such, year by year, and year after year. The pastor's relation to missions must be like his relations to the ministry of the Word, — one in which he never falters, never looks back, but goes straight on till his work is done. For the encouragement of Christians in danger of being overborne by their "weights," and of losing position in the race, the author of the Epistle to the Hebrews named a long list of illustrious ones, and then said: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." When pastors are nigh unto utter despondency, because it seems so hard to lift their churches to the high places of fellowship with the sufferings of Christ, in his sacrifice of Himself for all mankind, let them remember that they stand in the line, and succeed to the holy endeavor of prophets and apostles, of reformers and martyrs to the truth, of mighty men of God, and patient, suffering women innumerable, — an unbroken succession from that first soul that received inspiration and quickening from heaven, down to the present, — an unbroken succession, toiling on, bearing their burdens, doing their duties, and, in the fullness of time, dying, and going home to glory.

After remarks by Dr. Noble, Dr. Behrends, Rev. Moses Smith, and Dr. Alden, the report was accepted.

LETTERS OF EXCUSE.

The Recording Secretary presented letters from the following Corporate Members, excusing their absence from the meeting: Drs. Rufus Anderson, G. M. Boardman, A. B. Robbins, E. J. Montague, W. E. Merriman, W. W. Patton, Enoch Pond, R. S. Storrs, A. L. Chapin, E. Cutler, E. P. Goodwin, T. M. Post, S. C. Bartlett, J. H. Fairchild, Seth Sweetser, N. Adams, and A. Bond; J. W. Strong, Esq., O. E. Wood, Esq., Ebenezer Alden, M. D., W. J. Breed, Esq., P. L. Moen, Esq., C. H. Bull, Esq., J. N. Denison, Esq., Judge Withey, H. C. Hayden, Esq., S. H. Potter, Esq., E. Coleman, Esq., A. W. Porter, Esq., Hon. Daniel Haines, A. T. Norton, Esq., E. W. Blatchford, Esq., M. S. Goodale, Esq., R. Hazzard, Esq., and J. Perkins, Esq.

THURSDAY MORNING. — REPORT OF COMMITTEE ON REORGANIZATION OF THE BOARD.

The Board met at half past nine, and after singing, and prayer in which Dr. Blodget led, Dr. A. D. Smith, of the Committee on the Reorganization of the Board, appointed last year, presented the following report and resolutions: —

The Committee, to whom was referred, at the meeting held in Chicago in October, 1875, the paper of Secretary Treat on the "Organization of the Board," submit the following report:

The Committee cannot but advert, at the outset, to the decease, since the date of their appointment, of two of their number. At their first meeting for consultation, on the 31st of May last, it was announced that the Hon. Henry P. Haven, of Connecticut, had departed this life. They were much impressed by the breach so unexpectedly made upon their circle, and by the emphatic testimony to the excellent Christian character of the deceased, his great usefulness in many relations, and his deep interest especially in the cause of missions. But a few days had elapsed, when they were pained by a still more sudden visitation of death. The news came to them that their honored and beloved chairman, the Rev. William A. Stearns, D. D., President of Amherst College, had been called to his rest and his reward. To those who, by personal acquaintance, were cognizant of the purity, single-heartedness, and eminent consistency of his Christian life; to the large number who, as fellow-laborers or pupils, were familiar with his sagacity, fidelity, and efficiency as an educator, no words of eulogy need be uttered by us. There are many others, who have been accustomed to meet him at the sessions of this Board, to whom the wisdom of his counsels, his deep and unfaltering devotion to the great object we have in view, and the earnestness and eloquence with

which he has been wont to plead for it, will render his memory forever precious. Well may we be incited by the departure of such men, to "work while it is day," for "the night cometh, when no man can work."

As the Committee addressed themselves to the business assigned them, it evidently centred in two important questions: 1. Is any change in the charter of the Board desirable? 2. Can there be any improvement of its organization under the present charter? Each of these questions was carefully and fully considered.

1. As to the first, it is evident that a change in such a document, so time-honored, and so honored by the Great Head of the Church; of such historic importance, and vitally related to results so beneficent and glorious, should be undertaken only for clear and weighty reasons. There are obvious reasons against it, some of which were forcibly suggested in the paper referred to us. The financial credit of the Board is largely concerned; a credit which has been hardly surpassed in the whole history of commercial transactions, but which any considerable change might easily impair. Capital, in its various representations, is naturally jealous of novelties. It clings fondly to old and tried paths. The great bankers know how our machinery has worked — how promptly, efficiently, and safely. They have learned to trust us, and so to facilitate, in ways definitely marked out, and well understood, our fiscal communications with far distant missionary fields. Any important change would awaken their solicitude, especially in these days of financial depression, and embarrassment in our dealings with them might be the result. When to this we add the steadiness of our operations as now carried on; the "uniformity of administration," as it is phrased by the Prudential Committee; the compactness and permanency of the responsible, governing body, not precluding either a due flexibleness or a wise adaptation, but favorable to all good progress; we are impressively reminded of the familiar proverbial injunction, to "let well enough alone." Only for some manifest and great advantage, should any material change in our organization be proposed.

The Committee have been unable to satisfy themselves that any such advantage would be gained. It has been suggested that a closer fellowship with the churches might be secured, and so a stronger hold upon their prayers and their alms. But this suggestion is based, it is thought, on an erroneous view of the facts of the case. Though to certain minds there is something repulsive in the idea of a close corporation, as if it must needs be alien from the popular sympathies, and unmindful of the popular will, it is nevertheless believed, that there is no benevolent institution in the land, that comes, to say the least, closer to the hearts of the Christian people, or that is more promptly responsive to whatever voice they deliberately utter. When we take into view the vast gatherings at the annual meetings; the presence and the privileges of a very large body of honorary members; the habitual laying open there of all the past work of the Board, with all it proposes for the future; the perfect freedom of discussion that prevails; and our constant dependence for the carrying out of all our designs upon the approval of the churches, there is good reason for doubt whether any organic change would render our fellowship with them more intimate or effective. The more our history has been studied, the more forcibly has this view of the case been impressed upon us. The Committee are satisfied, moreover, by various communications from different parts of the country, that whatever inclination there may have been, in certain quarters, to seek some alteration of our charter, it has been greatly lessened, if not entirely removed by investigation and reflection. They believe that there is, at present, no general demand for any such change.

2. The second question, whether any advantageous changes are possible under the charter as it is, the Committee are prepared to answer in the affirmative. Some that have been suggested, however, they deem of doubtful expediency.

(1.) The adoption of a by-law, "whereby, prior to the final vote on any question, an informal vote of the honorary members can be taken." This seems to the Committee, for reasons already referred to, an unnecessary measure. In the free and full discussions which take place at our meetings, the views of the honorary members are sufficiently expressed for all practical purposes; and they have great weight with those on whom the responsibility of a final decision devolves. A vote thus taken, moreover, might have a semblance, in some cases, of antagonism between the two classes of members. And as, with imperfect humanity, a semblance of evil has ever a tendency toward the substance thereof, there might, with no palpable gain, be injurious results of the proposed plan. Anything in our methods which could in the least favor class-rivalries, conflicts of prerogative, or Diotrephesian strivings for preëminence, should be sedulously avoided. The reason of things should rule us, rather than nu-

merical considerations; and the love of Christ and of souls, and the merging of self in one great object, should be apparent in all our movements.

(2.) The Committee have doubts, also, in regard to the suggested double basis of election to Corporate Membership, — one of donations, the other of church-membership; and to the plan of nomination by our State Congregational bodies. The double basis, it is feared, would sometimes operate disproportionately; and the whole plan would be complicated, liable to divers frictions, and deficient in that facility of operation which is essential to the best results. In all the machinery which serves our purpose, simplicity is ever an element of strength.

(3.) Nor do the Committee see cause for any material change in the manner of conducting the business of the Board. It is true, as has been said, that "we have not secured the deliberation and supposed thoroughness" of a body whose sittings are protracted through a period of weeks or of months. Yet when we call to mind not only the fullness of the Annual Report, but the extended presentation of important subjects in special papers, and the reference of all the main topics to committees, either for reports during the current session, or, if the case requires it, at some future time; when we remember, also, the discussions of prominent questions which often take place in the religious papers, and elsewhere, during the interim of the Board's meetings; and when we consider, further, that with all the alleged disadvantages of a mass meeting, there is the great advantage of the spirit of prayer evoked, and the higher tone of feeling in all respects which is likely to be reached in such a convocation of the disciples of Christ, and which cannot but be favorable to all wise decisions, it seems very questionable whether any essential change is called for. A single minor change, favorable to full investigation and careful deliberation, — to wit, in the manner of appointing certain committees, — is all that your Committee deem desirable.

There are other suggested measures — as touching the number of active members of the Board; the care to be taken in the selection of them; and the means of interesting the Western States particularly in the missionary work, which the Committee cordially approve, — which are embraced in the appended resolutions, and which will commend themselves at once, it is believed, to the favor of the Board. While no extended discussion of most of them is called for, the Committee would emphasize those that relate to the Western States. They rejoice in the deepening interest in the cause of missions so evident in that portion of the country. And in view of its increasing population and wealth, and of the great future unquestionably opening before it, they deem it very important that, in all suitable ways, this interest be fostered, to the end that a region so potent in its influence on the destinies of our own land, may become more and more largely the instrument of the Great Head of the Church in sending the gospel to the ends of the earth.

In view of the whole subject referred to them, the Committee recommend the adoption of the following resolutions: —

Resolved — 1. That the Board see no reason for seeking any change in its charter.

2. That there be an increase of the *active* membership of the Board, from year to year, as shall be deemed expedient, until it shall reach the number of two hundred.

3. That the number of members from the Western States, which will have an increment of more than thirty per cent. by the operation of the preceding resolution, and which will have further enlargement by the recent gratifying increase of their donations, be hereafter fifty per cent. more than they would be entitled to on the score of contributions.

4. That the Committee annually appointed to nominate new members embrace three of the Committee who served in that capacity the previous year.

5. That the Prudential Committee be instructed to make special efforts to interest the ministers and churches of the Western States in the missionary work; not only by electing members who are interested themselves, but such as have the power and the disposition to interest others; and also by the visits of the Secretaries, by the personal agency of returned missionaries, and by such other means as may best promise success.

6. That hereafter three members of each of the committees to whom the reports of the several missions are to be referred, be appointed by the President a year beforehand, in order that there may be a full and exact knowledge on the part of those committees of the field they report on.

All which is respectfully submitted.

The report was accepted, and the resolutions were adopted.

THE MISSIONS.

The committees on different portions of the Annual Report, relating to the several missions of the Board, reported at different times during the progress of the meeting, mostly on Thursday morning. Several of these reports were more extended than has been usual in former years, and it seems necessary to abridge them somewhat largely for publication here. All the committees recommended that the portions of the Report which had been referred to them be accepted by the Board and published.

The Committee on the Zulu Mission say : —

The mission has been straitened in its operations by the necessary absence of valued missionaries. In the main, the results of the year's labor in the schools seem to have been satisfactory, and the condition of the churches is healthful and hopeful. The very promising opening for extending this mission, by movements into the interior, to which reference was made in last year's report, is not yet entered. It has been impossible for the working force of the mission, while seriously reduced, to commence new work ; but it is earnestly to be desired that movements from which so much is to be expected may be inaugurated at the earliest possible day. Your Committee would suggest for consideration the query, whether possibly the needed reinforcements might not be found among educated Christian freedmen. May not the time have come to make trial of this means of evangelizing Africa ?

The Committee on the European Turkey Mission notice the urgent need of effort in that field, that the nominal Christians there may come under the influence of a purer faith ; and refer to the recent fearful commotions, and find occasion for "profoundest gratitude to God, that the noble missionaries have been so signally preserved, and the mission work so successfully carried forward, — in some respects because of this fearful commotion and carnage, the people having been all the more ready to receive the gospel of peace and good will to men." They notice and rejoice in the establishment and the somewhat extended circulation of the weekly religious paper published by the mission, express the hope and belief that the "political earthquake, now shaking foundations and threatening everything good, will soon spend itself, and lead to a more extended knowledge and acceptance of the truth as it is in Jesus," and urge that there be no curtailment of the work in that field.

The Committee on the Western Turkey Mission state : —

The record made of another year's work in this field, so abundantly blessed in former years, is an exhibition of continued labor wisely bestowed, with results to be rejoiced in, and to be grateful for. It is not necessary to repeat here what is contained in the report — either its facts or its figures ; nor to call the attention of the Board specially to any part, where the whole is so full of interest. Just now no others of our missionary fields are attracting so much attention as those in the Turkish Empire. The eyes of the civilized world are fixed upon that country. Every morning brings its telegram of changes in the state and aspect of affairs there, or of some new phase in the political complications, which may affect its condition and the condition of its people ; and we can only pray — a prayer in which we feel that the whole Christian world will join — that whatever may occur, those who love Christ in that country, and those who are laboring to build up his kingdom, may be under his protection, and that all changes may conduce to the progress of his gospel.

The Committee on the missions to Central and Eastern Turkey reported : —

In general, the condition of these missions is at once an encouragement and a reproof. It is an encouragement, because of the revivals the past year has witnessed in them both. That more than seventy additions have been made to the churches in Aintab, and numbers to other churches in the Central Mission, and one hundred and four to the thirty churches of the Eastern Mission, calls for thanks to God. So does the addition of one hundred and fifty per cent. to the Protestants of Van, and the five different prayer meetings, in as many wards of Bitlis, attended for several months by the missionary every week, while his native helpers had charge of as many more. At the same time the work in Harpoot was more hopeful than it had been for three years before. So much for the encouragement. As for the reproof, it

certainly reproves us that theological classes, in which converts were being prepared to be pastors and teachers, have had to be dismissed, and that schools gathered with so much labor have been left to suffer for lack of means to carry them on. It reproves us that for months one lady was left alone to bear the burden of a female seminary, together with city mission work in Aintab, and the entire care of a field outside, twelve days' journey in one direction; and that another lady was constrained to plan chiefly so as to avoid being compelled to labor beyond her strength. Such things ought not to be permitted among those whom we profess to sustain in the work that Christ has laid on us to do for Him.

Before closing we must make grateful mention of the kindness of missionaries of another Board, who saved the life of one of our missionaries, when seized with dangerous illness far from home. Nor can we refrain from grateful thanks to God for the safety of our dear brethren in the interior of Turkey, in these troublous times. In this connection we must also mention the prudence given them from above, to keep themselves void of offense toward "powers that be."

The Committee on the Mahratta Mission say: —

The past year has been one of steady progress. The additions to the churches in the past five years have been as follows: 37, 76, 116, 126, 105; or 460 in the five years. The gain in membership in the same period is 247, about 50 per year, or an increase of 40 per cent. in five years. The missionaries bear testimony to the excellent character of the native Christians, especially to their readiness to aid in the support of religious institutions. The schools of the missions are well attended, and are evidently doing the needful excellent work they have done from the first.

The Committee, in the report given them, find only encouragement, and can gather from it only the plain intimation, that present duty is not only to hold fast what we have, but by enlarged means gain yet more, that our full part may be done in subduing India to Christ.

Respecting the Madura and Ceylon missions it was stated: —

The reports from these, which are among the oldest and most honored of the missions of the Board, present no features demanding special or extended notice from the Committee. The methods of conducting the various departments of mission labor are the same which have been hitherto employed. That they have been crowned with encouraging success is evident from the review of the last twenty-five years, presented in the report of the Madura Mission. It is gratifying to learn that in both missions the native brethren are assuming more largely the support of their pastors and of their schools, and making commendable efforts to extend the blessings of the gospel to their destitute fellow countrymen.

The increasing interest felt in work for women, and the cordial manner in which those laboring in this department have been welcomed by their Hindoo sisters, are also encouraging features of these reports. Your Committee feel that the Board have cause for great gratitude and encouragement because of the success achieved by these missions, the faithfulness of our honored and beloved missionaries and native agents, and the evidences of sure and steady advance in every department of Christian effort. The one thing needed by these missions is the demonstration of the Spirit, and for that our churches should wrestle with God in prayer.

In regard to the missions in China it was reported: —

The Committee find reason to rejoice in the continued and hopeful progress reported from the fields of that vast empire, and in the brightening prospect that its hundreds of millions of souls are to be reached by the light of God's Word and Spirit. While the labor in all departments appears to have been successful and hopeful, that reported in the medical department of these missions is especially worthy of note. The Committee most heartily endorse and emphasize the hope expressed in the General Survey, that at least two devoted Christian women, possessed of a medical education, may be found to engage in special labors for their own sex in China.

The Committee commend the earnest call of the missions for more helpers, and for continued prayer and alms, to the careful attention of all our churches; and especially commend it to such young men and women as are asking the Master, "Lord, what wilt thou have me to do?" Surely, if audible answer to that question could be heard, it would be to some, and to not a few, "Go work in China."

The Committee on the mission to Japan say: —

The facts in the history of this mission for the past year which especially call for grateful mention are these: 1. The occupancy of Kiyoto, the former spiritual capital of the empire; the successful establishment there of a training school, which already has over fifty pupils; and the spirit of inquiry after the truth which has been extensively manifested by the people of that city.

2. The opening of a girls' school at Kobe, in October last, which began with thirty-four pupils, several of whom, it is believed, are already the disciples of Christ.

3. The growth of the churches. The church at Sanda, organized a little more than a year ago, has increased to twenty-seven members, and pays for the rent of its place of worship. The church at Osaka has received eleven new members, ten of them by profession of their faith; and in both these churches there has been marked progress in spiritual life and activity. The church at Kobe has increased its membership from twenty-one to seventy-five, having received forty-eight on profession. The members of this church conduct eighteen religious meetings every week.

4. The increased success which has attended the labors of Christian women connected with the mission.

5. The establishment of a newspaper, — the "Weekly Messenger," — the first and only religious paper in the empire.

6. The requests which come to the missionaries from people in different parts of the empire, to send some one to teach them the Christian doctrines.

7. The fact (not alluded to in the report of the Prudential Committee) that the Christian Sabbath has, by public decree of the government of Japan, been made a *rest-day*, in which no official business shall be done. This decree can hardly fail to be in many ways favorable to the missionary work.

The present remarkable juncture of affairs in Japan seems to be a loud providential call to the friends of missions to go up at once and take possession of that land for Christ.

The Committee on the Micronesia Mission state: —

The report coming from the Micronesian Mission is good and only good. The last year has been one of progress in every respect. But what figures, or what words, can fitly represent the work which has been going on during the past year in those far off islands of the sea? Let us look backwards for a moment, and see the Sandwich Islands as they were fifty years ago, or as they were when this Board held its first meeting, of a dozen members, in this city. Then let us look forward fifty years, and see by faith what the Micronesian Islands may then be, as the result of what we are now doing there, to lay the foundation of a Christian civilization.

Says the lonely [Hawaiian] missionary on the hardest field of all the Gilbert Islands, in answer to the question, "Shall we take you away?" "No; I am not discouraged; and I am prepared to persevere unto the end." So let us say to every suggestion to remit our labors in behalf of this most interesting mission, "No; we are not discouraged; and we are prepared to persevere unto the end."

The Committee on the missions in Mexico and Spain say: —

In Northern Mexico, the little band of laborers — though forty-seven new-born souls have been welcomed to their eleven churches within the year — have been not so much fighting the battle as drilling their forces and repairing their arms. They have reorganized the native agency employed; have sifted it clean of some foreign and false elements; have raised the tone of the schools, and infused force and effectiveness into them; and have taken into careful Christian culture a few faithful young men, gathering in them a force to be wielded against the Romish superstition. And so not a day of the year has been lost. Like Gideon, halting to thin out his army, they have checked their own progress only to quicken it, and to make the more sure of the issue.

Of Western Mexico, the Prudential Committee assure us that in no other field of the Board have so large returns followed labor as in this. Guadalajara, the head-quarters of the mission, has been to the outlying region what the sun is to the planets. Its spiritual light and warmth have brought daybreak and early spring-time to more than one hundred and seventy towns and cities around it, in every one of which Protestant Christians are to be found. The blood of the martyred Stephens of this mission, has been the seed of the church.

In Spain, Rev. T. H. Gulick, after reconnoitering the whole field, and garnering information that is a treasure, has settled at Zaragoza, a city of seventy thousand souls, whose influence dominates the entire province of Aragon.

Rev. W. H. Gulick dedicated, last April, at Santander, a new chapel. The opposition that was feared made no appearance. The character of the missionaries — the grace of God working with them — had won the battle and shamed persecution down. On the ninth of April, a little flock of seventeen steadfast souls were organized into a church, in this chapel — a church simple in faith and polity, devoted not to Congregationalism, or any other ism, — but "The First Evangelical Church of Santander," which spreads its welcome to all disciples, of whatever name, but to no other than disciples.

Your Committee would add a word before closing in regard to the work of the Board in Papal lands. . . . . Not a man or a penny *less* for India, Africa, or China; but more for Mexico, Austria, Spain; and for missions — God grant them! — in Italy and France!

Respecting the mission in the Austrian Empire it was reported: —

Some of the Committee entertained doubts at first, as to the wisdom of sustaining this mission. They felt that it might be the duty of the Board, in these times of financial embarrassment, to employ the money necessary for the support of this mission, in other and more promising fields of labor. But after carefully weighing the subject, your Committee are of the unanimous opinion that the work of sowing the seed of gospel truth in the Austian empire should not be relaxed. What has been gained there calls for devout thanksgiving to God. The missionaries are becoming well versed in the language of the country, and are gradually securing the confidence and respect of the people. It is hardly to be expected that these pioneer laborers would be able to show a large inventory of visible results, while doing pioneer work; yet the report shows conclusively, that results have appeared which ought to cheer and gladden all who labor and pray for the enlightenment and evangelization of this branch of our heavenly Father's great family.

The Committee on the missions to the Indians of our own land reported: —

From the days of Eliot until now, nothing has been more discouraging in our labors for the Indians than their unsettled state. During all these years, they have had no "certain dwelling-place," — no permanent local habitation. We have taken it for granted that they should live by themselves in clans and tribes; that they should not be absorbed, as we absorb men from other nationalities, into our common national life; but should be kept together in their separate tribal relations, as distinct and separate peoples; and when, by reason of our rapidly increasing population and advancing civilization, they were in our way, they should be pushed bodily into the deeper wilderness toward the setting sun. Nor is this crowding process now confined to the Atlantic Slope. It has commenced on the Pacific. Oregon, though much larger than all New England, and with but 100,000 white population, had not room for a few Modoc Indians. Go they must, West into the Pacific, or East into the wilderness, — and hence the Modoc war. Thus our civilization, advancing from both Oceans, promises, unless the Church of God intervene, to crush the Indians, as between two mill-stones. Even now, a cry of distress comes from the Nez Percés Indians in Idaho, whose lands have been surveyed and sold from beneath their feet; and from the Mission Indians in Southern California, who have been recently ejected by the laws of the State from lands professedly secured to them by our treaty with Mexico.

Where is the treaty with them which our government has not broken, or the compact whose obligations it has observed? They have no inheritance in the land that they may call their own [indefeasibly]; no home to defend; no burial-place to preserve. Even the gold and silver on their own reservations is not their own when the greed of the white man demands it. Thus what some call "the manifest destiny" of the white race, to overrun this continent, is constantly thwarting our efforts to civilize and Christianize the Indian. For Christian civilization implies lands and homes, to be owned in fee, defended, devised, and transmitted to the generations following.

We hail, therefore, with peculiar joy, the movement in Dakota, which has been warmly encouraged by our missionaries, namely, the separation of several hundred Indians from their tribal relations, for the purpose of entering and taking up lands as homesteads, for actual settlement; and we are grateful for the success which has already attended it. We congratulate the Board that their missionaries are able to say, in this respect, that the "inclination to forsake tribal life is still influential among the Dakota Indians," and that "a

title to property in severalty, and the rank of a citizen, have a wonderful charm for them." What we need to do for this great Sioux nation, still more than 50,000 strong, is not to exterminate, but to disintegrate them. Now that, by our railroads and mining operations, we have broken up their hunting-grounds, and deprived them of the means of support by the chase, we should endeavor to loosen their tribal ties, and by attaching them to the soil and its culture, to the home and the civilizing influences which it inaugurates, transfer their allegiance from their chiefs to the government.

We lament the present excitement among some of the wilder bands of these Indians, who are located in the mountains far to the west and north of our mission; and all the more, because largely inspired by our national disregard of treaty obligations. We allowed five thousand or more miners to enter their country against their protest; and at the same time, for lack of Congressional appropriations, we withheld, for six months, supplies of provisions we had agreed to furnish.

The restless and ambitious chief, Sitting Bull, with his three or four hundred followers, needed restraint, a restraint it would have been easy for the government to impose, had we not, through political rivalries and jealousies, allowed several thousand to be starved into his service, by our neglect. If they are the children — the wards — of the government, it should be careful not to answer a cry for bread with *lead*, or when they ask for fish to give them scorpions. Your Committee rejoice, that the President is still devoted to a peace policy; and regret, that while in professed accord, the Legislative department of the government should for a moment, against the united voice of the best Indians, have thought of promoting it by a transfer to the War Department.

Your Committee would recommend that the Board give a word of cheer to the little bands of missionaries in this field, now so much agitated and disturbed; and also a word of advice to the Prudential Committee, to send more laborers into this part of the vineyard, as God shall open the way.

In connection with the reading of some of these reports, remarks were made by missionaries from the fields noticed, and others: by Messrs. Marden and Montgomery, of the Central Turkey Mission; Mr. Pierson, of the North China Mission; Rev. B. W. Parker, from the Sandwich Islands; Mr. Watkins, of the mission to Western Mexico; Professor Duff, of Montreal; Hon. Alpheus Hardy, who made very interesting statements respecting Japan, and introduced Hon. F. Tanáka, Minister of Education in Japan, with his wife and secretary; and in connection with the report on the Indian missions, by Dr. D. W. Marsh, Dr. L. Bacon, Hon. W. E. Dodge, and others. This last mentioned report was once recommitted for suggested changes.

In view of the statements made respecting Japan, the Board united in singing, "Praise God from whom all blessings flow," and in prayer, in which Secretary Clark led.

THURSDAY AFTERNOON — THE LORD'S SUPPER.

The sacrament of the Lord's Supper was administered as usual on Thursday afternoon, in three churches, to a very large number of communicants, — Dr. Hall, of Northampton, and Rev. C. C. Tracy, of the Western Turkey Mission, officiating in the Central Church, Drs. L. Bacon and S. G. Buckingham in the South Church, and Dr. Beadle, of Philadelphia, and Dr. Bissell, of the Mahratta Mission, in the Asylum Hill Church.

TREASURER'S REPORT.

After the communion service, at four o'clock P. M., a business meeting of the Board was held, and in the absence of the President and Vice-President, Hon. C. T. Russell was chosen to preside.

Hon. William Hyde, of the Committee on the Treasurer's Report, presented the following report: —

The Committee on the report of the Treasurer have made a careful examination of the books and accounts presented by him, and made inquiry into the mode of keeping the accounts, and the payments of the various appropriations made by the Board. We find a thorough system of auditing the accounts monthly, by the auditors appointed by the Prudential Committee, as well as the annual examination made by the auditors appointed by this Board. The accounts correctly represent the expenses of the various missions, and are presented in a distinct and intelligible manner.

The debt of the Board, on the 1st September, 1876, was $31,050.22, being less than the amount of debt last year by some $13,000. The permanent funds of the Board, the income of which only can be expended by the Board for its general work, amount, as valued in the books, to $121,000.50. The income for the year, which has been expended, is $6,930.63.

The Treasurer also holds certificates of stocks and bonds, amounting, at their par value, to $59,300, as a fund which was given for the specific purpose of paying in part the salaries of the officers of the Board.

Both of these funds are well invested, and even in these times of general depreciation are worth much more than the valuation at which they stand in the books of the Treasurer. The examination of these securities, made by the auditors, is duly certified by them.

The Committee feel confident from this examination that the accounts of the Board are kept in a business like manner, and that its financial affairs are conducted faithfully and skillfully. With nearly $200,000 of well invested funds, the credit of the Board was never better, and its friends may freely and confidently give of their substance as the Lord has prospered them, to extend the kingdom of our Lord and Saviour Jesus Christ.

RESIGNATIONS — NEW MEMBERS.

Hon. John B. Paige, from the Committee on New Members, reported that Dr. Benjamin Labaree and Charles Boswell, Esq., tendered the resignation of their corporate membership. Their resignations were accepted.

The same committee recommended the following persons for election as Corporate Members, and they were elected by ballot: Hon. Frederick Billings, of Vermont; Rev. Dr. Julius H. Seelye, Charles C. Burr, Esq., and Elbridge Torrey, Esq., of Massachusetts; William C. Crump, Esq., Henry E. Sawyer, Esq., and Rev. Burdett Hart, of Connecticut; Hon. Heman Ely, of Ohio; Rev. E. N. Packard, Rev. L. T. Chamberlain, and James W. Scovill, Esq., of Illinois; Rev. Dr. Z. Eddy, and Rev. Moses Smith, of Michigan; Rev. President E. H. Merrill, and Hon. Samuel D. Hastings, of Wisconsin; Rev. Dr. George F. Magoun, of Iowa; Rev. Henry A. Stimson, of Minnesota; Edward P. Flint, Esq., and Rev. Dr. Israel E. Dwinell, of California.

PLACE AND PREACHER FOR NEXT MEETING.

Hon. A. D. Lockwood, of the Committee on Place and Preacher, reported, recommending that Providence, R. I., be the place, Dr. J. H. Fairchild, the preacher, and Dr. W. H. Lord, the alternate, for the next meeting. As a Committee of Arrangements, with power to add to their number, they recommended Drs. James G. Vose, A. J. F. Behrends, and Thomas Laurie; Rev. George Harris, Hon. A. C. Barstow, Rowland Hazard, Esq., and Amos D. Lockwood, Esq. The report was accepted, and the several recommendations were adopted.

OFFICERS.

Hon. Charles G. Hammond, of the Committee on Officers, reported a list; and after remarks by several gentlemen, in respect to the possible retirement of Secretary Treat at the close of another year, the officers were chosen by ballot as follows: —

MARK HOPKINS, D. D., LL. D., *President.*
HON. WILLIAM E. DODGE, *Vice-President.*
AUGUSTUS C. THOMPSON, D. D.,
HON. ALPHEUS HARDY,
ABNER KINGMAN, Esq.,
EZRA FARNSWORTH, Esq.,
J. RUSSELL BRADFORD, Esq.,
JOSEPH S. ROPES, Esq.,
PROF. EGBERT C. SMYTH, D. D.,
E. B. WEBB, D. D.,
C. C. BURR, Esq.,
ELBRIDGE TORREY, Esq., *Prudential Committee.*
REV. SELAH B. TREAT,
N. G. CLARK, D. D.,
E. K. ALDEN, D. D., *Corresponding Secretaries.*
REV. JOHN O. MEANS, D. D., *Recording Secretary.*
LANGDON S. WARD, Esq., *Treasurer.*
HON. AVERY PLUMER,
J. M. GORDON, Esq., } *Auditors.*
A. W. TUFTS, Esq.,

COMMITTEES TO REPORT NEXT YEAR.

In accordance with the resolution adopted in the morning, the President appointed the following committees to report next year, with such persons as may be then added, on the several portions of the Prudential Committee's Report: —

On the Zulu Mission. Rev. E. S. Atwood, Rev. J. E. Twitchell, and Rev. S. G. Willard.

On the European Turkey Mission. Dr. William Thompson, Charles P. Whitin, Esq., and Rev. H. K. Edson.

On the Western Turkey Mission. Dr. Edward Hawes, Rev. H. J. Patrick, and Dr. A. E. P. Perkins.

On the Central and Eastern Turkey Missions. Rev. John E. Todd, Rev. John W. Harding, and Rev. George B. Safford.

On the Mahratta Mission. Dr. Gordon Hall, Rev. Moses Smith, and Dr. E. H. Richardson.

On the Madura and Ceylon Missions. Dr. Aldace Walker, Rev. J. G. Davis, and Rev. M. McG. Dana.

On the Foochow and North China Missions. Dr. T. H. Hawkes, Rev. Jos. H. Twitchell, and Charles F. Thompson, Esq.

On the Japan Mission. Dr. E. P. Goodwin, Dr. S. G. Buckingham, and Dr. D. L. Furber.

On the Micronesia Mission. Dr. T. P. Field, Dr. J. W. Wellman, and Dr. N. A. Hyde.

On the Missions to Mexico and Spain. Dr. D. T. Fiske, Dr. C. L. Goodell, and Rev. L. T. Chamberlain.

On the Mission to the Austrian Empire. Dr. F. A. Noble, J. N. Stickney, Esq., and Rev. George M. Adams.

On the Dakota Mission. Dr. O. E. Daggett, Rev. H. A. Stimson, and Rev. R. G. Hutchins.

As is usual on Thursday evening, most of the time was given to addresses, which were of great interest, from President Hopkins, Rev. D. F. Watkins, of the Mission to Western Mexico, Rev. C. C. Tracy, of Marsovan, Western Turkey, and Rev. E. Y. Hincks, of Portland, Minn.

FRIDAY MORNING — RESOLUTION OF THANKS.

The Board met at nine o'clock, and, after singing, Dr. Riddle, of Hartford, led in prayer.

Dr. A. D. Smith, from the Business Committee, offered the following resolution, which was unanimously adopted: —

Resolved, That the hearty thanks of the Board be tendered to the citizens of Hartford and vicinity, for their generous and graceful hospitality; to the several societies which have opened the doors of their churches for our accommodation; to those railroads and transportation companies that have made reductions of fare to the attendants on our meeting; to the gentlemen of the press, for the pains they have taken to give publicity to our proceedings; to those persons who have contributed greatly to the interest of our meetings by leading in the service of song; and to the Committee of Arrangements, for the ample and excellent provision made by them for the convenience and comfort of the Board.

COMMITTEE ON NEW MEMBERS.

The following persons were appointed a Committee on New Members, to report next year: Hon. John B. Page, E. W. Blatchford, Esq., John B. Eldridge, Esq., Dr. A. B. Robbins, R. P. Buck, Esq., Dr. Israel W. Andrews, and Dr. James H. Means.

CLOSING ADDRESSES.

After the business was finished, Secretaries Treat and Clark made remarks, and Dr. Wilkes, of Montreal, offered prayer. Rev. Mr. Millingen, pastor of the Union Church at Constantinople, was then introduced, and addressed the meeting. Ad-

dresses were also made by Mr. Tuckerman, of Austinburg, Ohio, and Mr. Christie, of Andover Theological Seminary, who are expecting soon to enter upon mission work abroad, and by Rev. C. C. Tracy, of the Western Turkey Mission. Dr. Laurie then offered prayer, President Hopkins made a parting address in behalf of the Board, and Dr. William Thompson responded, in behalf of the Committee of Arrangements and the people of Hartford and vicinity. In connection with his remarks, Dr. Thompson introduced a touching letter from the venerable and beloved missionary, Rev. S. H. Calhoun, announcing his inability to attend the meeting, expressing his deep interest in the cause and in the Board, and sending farewell salutations. The hymn, "Blest be the tie that binds," was then sung, Dr. A. D. Smith led in prayer, the benediction was pronounced by Rev. B. W. Parker, from the Sandwich Islands, and the Board adjourned.

It need not be said that this Annual Meeting, held at a place so accessible as Hartford, was large; and if we may judge from the feeling expressed by many at the close, it would fall below very few of the previous meetings in its impressive interest. The room in which the sessions were held, with its two spacious galleries, accommodates a very large assembly, and was generally filled, often to its utmost capacity. The Hartford "Religious Herald," of Thursday, October 5, says of the meeting Tuesday evening: "An immense audience, occupying every available position in the Opera House, assembled to listen to the anniversary sermon. . . . . The Opera House seats about 1,800 people, but last evening no less than 2,500 persons were present in the hall, from the beginning to the close of the session. Hundreds went away, unable to obtain seats, or even standing room." Of the meetings Wednesday the same paper states: "The meetings of the American Board were densely crowded yesterday, all day. In the morning there was not even standing room at the Opera House. In the afternoon hundreds were turned away, and the meeting at the Baptist Church was full. In the evening the Opera House was filled to its utmost capacity, and the other place had a fair audience. The greatest interest was manifested everywhere." As this extract intimates, a meeting was gathered at the North Baptist Church Wednesday afternoon, to accommodate those who could not find room in the Opera House, and was reported as full and deeply interesting. Colonel Hammond, of Chicago, presided, and addresses were made by Dr. Bissell, of the Mahratta Mission, Mr. Watkins, of Western Mexico, and Rev. Moses Smith, of Jackson, Michigan. A like meeting at the same place on Wednesday evening was addressed by Dr. A. D. Smith, who presided, Mr. Wheeler, from Harpoot, Turkey, Dr. Hazen, of the Mahratta Mission, and Dr. Hamlin, of Constantinople. On Thursday evening Dr. Alden presided at a meeting in the Centre Church, which was addressed by him and several other speakers.

The Woman's Board held a meeting in Pearl Street Church on Thursday morning, at ten o'clock. The house was filled, aisles and doorways crowded, long before the time for commencing, and another meeting was extemporized in the vestry. It was estimated that there were not far from 2,000 women gathered in the two rooms. Yet the Opera House was well filled at the same time, of course mostly by men. There were several other pleasant and profitable gatherings during these days at Hartford, especially meetings of missionaries and of theological students; and the morning prayer meetings of Wednesday and Thursday, at a quarter past eight o'clock, at the Opera House, were largely attended and impressive.

The names of 103 Corporate and 516 male Honorary members of the Board were reported to the Assistant Secretaries as in attendance on the meetings. The chairman of the Committee of Arrangements announced that that committee had assigned nearly 2,000 guests to places of entertainment, and it was estimated that not far from 2,000 more found places among personal friends, or at their own expense at hotels. Many left Hartford greatly rejoicing in, and deeply grateful for, all that they had seen and heard at this gathering of so many earnest workers in the vineyard of the Lord.

OFFERINGS FOR THE DEBT.

The Prudential Committee have been much gratified by the earnest desire which so many have expressed for a speedy extinction of the debt, reported to the meeting at Hartford. Not a few, indeed, were expecting that some action would be taken with a view to this result; and some were prepared to contribute generously therefor. For various reasons, however, it did not seem wise for the Committee to inaugurate such a movement. If a few large-hearted friends had felt impelled to solve the problem in their own way, and had been able to announce during the session of Friday morning, "The Board is saved from the necessity of making provision for anything beyond the ordinary expenditures of the year," they would have been profoundly thankful. But a formal and public solicitation of moneys for such an object, as a part of the business of the Annual Meeting, has seemed to them, except in the rarest instances, unwise and undesirable.

But the Committee have concluded to submit a plan to their friends, in this first issue of the Herald after the Annual Meeting, which avoids most of the objections which they have felt to other methods, and which at the same time will enable those who have been desirous of seeing the existing debt disappear, to gratify their benevolent thoughtfulness. They propose to receive donations from such persons as wish to contribute for this specific purpose, in the hope that without any diminution of the gifts which shall be made for the ordinary expenditures of the missions they may secure the $31,050 which represented the deficiency of last year. In each Herald, therefore, that may be published hereafter, "Offerings for the Debt," will be acknowledged before the "Donations of the Month"; and it is very desirable that those who have any wish to unite in this endeavor, act with as much promptitude as may be practicable.

It is needless to say that if the deficit in question can be met at an early day, the relief which our missionaries will feel, as also the Prudential Committee, will be very great. For though this deficit resulted, proximately, from the decrease of the legacies, as compared with those of previous years, it is none the less a serious hindrance to the prosperity of our common work. *Shall it not be canceled at once?*

MISSIONS OF THE BOARD.

European Turkey.

AFTER THE STORM.

Mr. Marsh wrote from Eski Zagra (in Bulgaria, 200 miles northwest of Constantinople) on the 18th of August, making statements which many will be glad to see, in regard to the excitements, troubles, and dangers in that mission field, then, it was hoped, in good measure passing away, and the influence of these troubles on the mission work. The letter must be somewhat abridged for use in the Herald, but extended extracts will be given: —

"Now that the storm has passed by, you will wish to know how it has affected our friends in this region, and what are the prospects for the future. I went to Kuzanluk May 6th, specially to baptize the child of our helper there, and was kindly received by all the friends. While there word came that the troubles had begun around Tartar Bazarjik, and I hastened home. In Kuzanluk there was no outbreak of wrath. Of course all the people were in great fear, as they heard what was transpiring elsewhere. Our friends there are restless, and they have all, excepting

the helper, been quite in earnest of late about going to America. But I think they have now abandoned this idea. We will keep up just as cordial relations with them as they will allow.

"On the 16th of June I went to Yamboul. It was not yet considered quite safe to travel, but we had heard that the pastor there was in prison, and we were anxious to know about him, and about the welfare of all. The report was a mistake; he had not been in prison, but there were several weeks in which he did not dare appear outside his own gate, lest he should be seized. Many were thrown into prison and no one felt safe. Both the deacons of the evangelical church were imprisoned — one in Sleven and the other in Adrianople. The pillaging of the Bulgarian quarter of the city was a terrible fright to all, and the Turks and Circassians carried off a large amount of plunder; but not more than two or three families among our friends suffered the loss of goods to any extent. The houses of so many of them were passed by unmolested that they felt it to be a kind providence, in answer to their prayers.

"The crisis occurred a month before I was there, yet when I arrived, hardly any one dared draw a long breath. But from about that time the fear began to subside in all these regions. I spent the Sabbath with our friends, and preached to a full house. On the 20th I returned home, having found our brother and his family in Yeni Zagra well, and that they had suffered no special ill. Our sympathies were fully enlisted for our friends, the deacons of the church, and many others whom we believed to be imprisoned without any just cause. We at once began to write to friends in Constantinople, and to the English Consul in Adrianople, imploring such aid as could be rendered.

"On the 15th of July I went to Merichleri, and spent the Sabbath. This village is below the disturbed districts, and had not been molested, except as Turks in visiting the village, or passing through, were more lawless than usual. But the week I was there a lot of raw recruits, just starting for Servia, fell upon a village only two or three hours away, and committed such deeds that two of their leaders, colonels, have since been hung by the government. It was a wholesome lesson for these times, and some such had become necessary. Such acts, so near at hand, after all had begun to hope that the worst was over, filled the people in Merichleri, and other villages around, with fresh fear.

"On July 24th I started on a tour, with various objects in view, which took me to Yamboul, Adrianople, and Philippopolis. In Yamboul I found friends well, and all much more quiet than a month before; but both deacons were still in prison, the one previously in Sleven having recently been sent to Adrianople. Almost none had been released, except those who had exchanged the prison for the gallows and the grave; and I believe that every town in all this region has had an exhibition of scenes which it is probably thought will be the best warning against any further manifestation of dissatisfaction among the people.

"I simply spent a night in Yamboul, as it seemed best that I should go to Adrianople; and you can imagine my relief and joy on reaching the city, to find that the authorities there had recently received a telegram from Constantinople to release the pastor of the Bansko church (who, by the way, was in prison in Salonica, and not in Adrianople) and the deacons of the Yamboul church. Several others were released the next day, and this work has since been progressing slowly. Just now we learn that all but active leaders or instigators of the insurrection are to be set at liberty.

"Many complaints have been made because these people have been held so long, some of them many months, before any trial, but we must not forget how busy the government has been in measures to check and chastise Servia. One thing I would especially record: the Bulgarians are profoundly grateful to all those, English or American, who have in any way hastened the day of their release. They are in a condition to appreciate, to the fullest extent, any favor.

"I remained only one day in Adrianople. Our friends there — I refer especially to the Armenians — were all quite well,

and glad to see any of us. Their sympathies have been drawn out towards their brethren in Christ who were in prison. I am not aware that they have suffered directly from the war, but its consequences are everywhere, and all feel it in their business.

"From Adrianople I went, on the 27th, to Philippopolis. The same evening I met many of our friends there, and also Mr. Schuyler, our new Consul-General at Constantinople, who had just come from there, on a tour of investigation. He takes hold of affairs just right; is bound to see fair play, or to expose the unfairness. In the city the peace had been kept quite well, notwithstanding the destruction of life and property in the villages all around.

"Our friends there have passed through all safely; only one of them was thrown into prison, and he only for a single night; but they have had a peculiar temptation. When you remember the old conflict between the Greeks and Bulgarians for the ecclesiastical possession of the Bulgarian nation, you will not be surprised that the former are busy at this time in efforts to gain influence and adherents among the latter. Some of them (of the baser sort, I am glad to believe) told some of the Protestants that if they did not become Greeks they would tell the Turks that they were among the insurgents. But no one dared carry the threat very far.

"Doubtless the query has often come to your mind of late, 'How are the evangelical Christians among the Bulgarians related to these events?' It is not for me, or for any one who has lived in Bulgaria, and regards the truth, to deny that the great majority of Bulgarians have been thoroughly dissatisfied with their condition under Turkish rule. This, however, is not saying that any majority believed that an insurrection was the surest or wisest way of righting wrongs; and our friends who have chosen the Bible as their rule of faith and practice, and have received the appellation 'Protestant,' have shared in the general feelings of their nation. In other words, they are true Bulgarians, — the truest of all true Bulgarians, — for they are loyal to that which they believe to be the truth; and all the past taunts of their fellow-countrymen, that in becoming Protestants they are throwing away their nationality and turning against their country, are seen, with increasing clearness, to be false and unreasonable. Yet I believe that not one of them has taken any leading part in the recent uprising, and that most have felt it to be wisest to keep clear of such work. When we have any favors to ask of the authorities in their behalf, we are glad to be able to declare, that in the communities where they are best known, the officials regard them as the most industrious, upright, and faithful class.

GOOD FROM EVIL.

"Yet they have suffered, with others, as was to be expected in times of such general suspicion and wholesale punishment. But there is a bright side to all this; they never before have had such opportunity to preach the gospel as some of them have had within prison walls. In fact, the gospel never before did *them* so much good; and they found many a joyful listener to its truths and comforts. We are constantly hearing of those who, hitherto indifferent to known truth, have accepted it; and of others who, before opposing or not knowing, now confess that peace with God is the one thing needful. We expect that our hands will be full of urgent work."

Eastern Turkey.

AN INQUIRER AT VAN.

WRITING from Van on the 12th of July, Dr. Raynolds says: —

"You will be glad to know that our little church celebrated its second communion on the first Sabbath in July, and that three persons then professed Christ before men.

"We rejoice to know that, in various ways, some rays of gospel light are penetrating the thick darkness about us. Some two or three months since, a villager from a region two days' journey distant, which we have never visited, happening to be in the city, was in some

way brought into one of our chapels. The truth which he heard from the desk, and in conversation, seemed to find a responsive chord in his heart. He asked many questions, and when he returned home purchased a reference Bible to take with him. In about three weeks he was here again. He said he usually came to the city but twice a year, but now he couldn't stay away, and he 'came very light,' — meaning that his desire for the truth was so strong that he didn't notice the fatigue of the journey. Week before last he was here still again, and each time he purchases a few spiritual books to take back with him. He talks like one led of the Spirit; says he has consecrated himself to Christ, and is trying to live for him; has begun daily devotion, and feels that Jesus helps him to resist temptation, — as to lie, swear, etc., to which he was formerly so accustomed that it had become as a second nature. We constantly pray that the Spirit may lead him into all truth, and make him a centre of light and good influences for his village and the region about it."

Mahratta Mission — Western India.

CALL FOR MORE SCHOOLS.

WRITING from Wadālè (35 miles northeast of Ahmednuggur) on the 1st of August, Mr. Fairbank mentions a pleasant gathering there of mission school-teachers, to be themselves instructed and examined, and says: —

"There were deputations here with urgent petitions for school-teachers for villages where there are no schools now. Pimpalgāw is the most promising of these villages. The deputation said that the timbers for the roof of their school-house are ready; that the house will soon be ready for use; and that they would pay the fees we require, but could not support a teacher themselves. It is vain to think of aiding all that apply, but in this Pimpalgāw, and also in Mānzarī, there are Christians residing, and they need instruction, as well as their children. Schools are likely to succeed in these two places, and I am *very* desirous to supply the teachers. As the American Board cannot help them this year, I must try and get the means for it from other sources."

PROMISING CONDITION OF THE WORK.

Mr. Hume wrote from Ahmednuggur, August 9th: —

"I should be glad to write you sheets about our work. In many respects it is now in excellent condition. There is not a single village which I have visited where I have not been most kindly received by the lower castes, and urged to stay long and come again soon. I have a list of a dozen villages where the people most earnestly beg for a Christian teacher or catechist, and where I believe such teachers could be placed with excellent advantage, *if we only had the money and the men.* The work here demands a larger expenditure of money every year, and we are sadly hampered for lack of it. When delegations come from villages begging for a teacher, and I know that there is not a rupee of mission money which I can expend for them, I try to do as much as possible, and so am now mainly supporting three schools out of my own pocket, because I cannot let the work suffer. A missionary is the last man in the world who can do without something for charity, and I do not suppose that there is a missionary here who gives less than a tithe of all he receives."

PROGRESS IN SELF-SUPPORT.

"Yet I am glad to be able to report that the Christian community is learning daily to do more for itself. There is a church at Loni, about twenty miles west of Ahmednuggur, which has always been feeble, and has never had a pastor. Lately more work than formerly has been done in the district about Loni, quite a number of people have been baptized and admitted to the church, and the church has been so quickened that it felt anxious to have a pastor. I am very glad that it has called an excellent man, and with the aid of three persons belonging to another pastorless church, it has assumed his entire support from the outset. This will be the second independent church connected with our mission, and it sets an exam-

ple which will influence other churches. Every member who has a fair income, has promised to give a tenth of all; those best off give nearly one ninth, and I think there will not be a single member who will not give something for the support of the pastor, who will be installed in a few days. Many persons in villages near Loni are asking for baptism, and if we are satisfied as to their conversion, they will soon be received to that church. There have been nearly a dozen additions there already, this year.

"Mr. Fairbank may have written you about the quickening of the church in this city on the subject of tithe-giving. The pastor has always been faithful in setting forth this duty, but many in the church had become lax in performing it. One Sabbath, not long ago, all the members who were present rose and solemnly promised to give a full tenth hereafter. At the monthly concert in July, one brother who had been looking up the matter said that to his knowledge members of this church who receive no pay at all from the mission had preached to *over seven thousand persons during June*."

SCHOOLS — PUPILS ADDED TO THE CHURCH.

"The village schools in my district have begun to give fees, and I hope will do more and more in this direction of self-support. The girls' school is in fair condition, though we see many points where improvement is needed. Seven of the girls have joined the church since January, and the pastor expects to admit eight or ten more in a very short time. Of the ninety-eight girls who were in school last term, twenty-seven were church members. I append a minute statement of the expenses of the school, so that you can see how economically it is conducted."

Foochow Mission — Southeastern China.

A SECOND NATIVE PASTOR.

Mr. Woodin wrote from Foochow, June 30th: —

"I wrote you in May of the ordination of our first native pastor. You will be glad to hear that the *second* native pastor, of our mission, was ordained and installed over the Ponosang-station church on the 4th instant. As at Yungfuh, a council was constituted, and delegates from the other churches connected with our mission assisted in the preliminaries. We held the dedicatory services of the rebuilt church at the same time.

"In response to our invitation, the only missionary of the English Church mission now at Foochow, with their only ordained native 'priest,' most of the members of the Methodist mission, with a large number of the resident members of the English Church and the Methodist mission churches were present, so that we had a crowded audience. One of the Methodist ordained native preachers read the Scriptures, one of their missionaries offered the opening prayer, and one assisted at the laying on of hands. All the exercises were impressive, and well calculated to interest and edify the large congregation. In the afternoon an unordained native preacher had the sermon, and the two native pastors presided at the communion, the pastor first baptizing and receiving to the church one member. As in the case of Yungfuh, this church is to pay their pastor's salary for three months of the year. His family is very large, and hence he is to receive one dollar more per month than the Yungfuh pastor. He is the best scholar among all our preachers, having graduated at the first boys' boarding-school of our mission, then under Mr. Doolittle's care. He is sober, grave, temperate, a sound and able preacher, but not as enthusiastic in the work as the other pastor. The two churches have each forty members, and are the two largest. Of the remaining churches the largest has less than twenty members. Hence there is no immediate prospect of ordaining other pastors.

"We expect that this new step will be of great benefit to the members of all the churches, as showing them, more definitely, that the churches are to be *of* themselves, *for* themselves, and ruled and supported, as soon as possible, *by* themselves.

"The rebuilt church edifice is an im-

provement upon the former one, and having been built with special care to guard against the danger from fire, is apparently much more secure than the previous ones.

"We hope that, by the blessing of the Holy Spirit, this church may grow to be strong and efficient in the Master's service."

North China Mission.

A LETTER from Mr. Porter, one of the younger members of the North China mission, dated July 10th, brings to view, in a pleasant way, some of the superstitions and peculiarities of the people, as well as incidents in the missionary work. He wrote from Pao-ting-fu, to which place he had recently gone. A few extracts only can be given from the letter.

THE DRAGON GOD — PRAYING FOR RAIN.

"One day, a man said [in the chapel], 'a dragon has fallen, only twenty li from here.' . . . . It seems that the guardian of the rain is a great dragon God. It is his business to furnish a full supply when rain is wanting, and to stop its coming when there is too much. The people all say that 'Lao Tien Yeh' — Providence — disposes the rain, and yet they all believe the dragon stories. At the time this snake was said to fall, the people had been clamorously praying for rain, and so the story was that this dragon was kicked out of heaven because, set to make rain for the people, he had failed in his duty. Some years since, the great military commander of the north worshiped a little lizard, two inches long. The people thought this lizard was the very beast that caused a flood all over this province.

"Our chapel service, and Sabbath service, have been interrupted by the noise of processions, constantly passing. The occasion of the noise was 'pleading for rain.' 'Rain praying' has been the grand gala work of the past two months. A long and terrible drought affords as much pleasure to these Chinese as a presidential campaign does to the average American. Turnouts by day and night, with fife and drum, and gong and cymbal, make the streets crowded and merry. In all the country villages the game of 'gong praying' is kept up.

"During a tour recently made toward the south, I found the whole country parched and dry. The wheat crop was almost a failure. At one village a man came to see me for a few moments, before I left, and to beg my pardon for not coming before; he was so *very busy praying for rain.* His zeal was worthy of a better religion."

A NEW CONVERT.

"When I arrived here, I found a bright, intelligent man, well read in the secrets of many little sects, since he had gone from one to another trying to find truth, waiting to be baptized. He had come up a month before, but no one was here. So he had waited, and had spent his time in reading and talking with the chapel-keeper. The first book he read was 'Pilgrim's Progress,' and then Dr. Martin's 'Evidences of Christianity' — the same book that convinced the blind councillor of Kiyoto. I was very much pleased with the knowledge of truth which he had gained in his few months of reading. The natives all thought he was sincere, and so he was admitted to our little company of believers.

"The occasion was one of special interest to me, since he is the first native I have baptized. I have reason to hope that others have been led to love Christ, through something I had said, but this was the first one whom I had baptized into the blessed name. His name is recorded on earth, may it be written in heaven."

A PRAYER-MEETING — DIVISIONS.

"Three weeks ago, I ventured on a short tour to Tang Feng. The night I arrived we had a pleasant prayer-meeting in the quiet little court of the Chang family. It seemed very homelike and pleasant to sit in the open court and talk with so many — eight or ten — church members, about the mission and the work, and the dear missionaries, some on their way homeward, and some in the midst of busy work here.

"Next day I went on to a station belonging to Tientsin, the old out-station at Chang-seŭ-ma. I went there to see an invalid, the wife of one of the church members. The family from which three helpers have come, and the village where we have hoped for so large result of labor, and where so many things have been suffered and endured for Christ's sake, are both divided in their feelings respecting the missionaries. The Catholics are in full force all about them; persecution and disheartening troubles have led some to withdraw from us, while the others remain steadfast. The elder brother of the family said he could not talk very well with the Catholics, for they knew so little about the Bible, and would scarce believe him when he quoted Scripture; yet he is willing to go with them because their numbers are many, and they help each other at funerals and weddings. A Chinaman is always unhappy until himself and all his relatives are properly married or buried. It is hard for the few followers of Jesus to endure the contempt of their neighbors, and the disgrace of a small wedding or burial; and so this man wants to lean upon a goodly company of Catholic friends."

CHRISTIANITY AND HEALTH.

"I was amused by a discussion that came up as to the effect of Christian belief on physical health. They all agreed that many pains, and aches, and distresses had vanished since they learned of Christ and learned to trust Him. Anger and malice, and hasty speech, and fear of want, or sorrow, had given rise to all sorts of ills. The number of complaints that these simple people ascribe to the 'generating of spirit,'—getting vexed—is immense; of course if the 'breast is calm and the heart at rest,' these ills abate. So now these good friends expect to live out more than half their days, at least. 'My peace I leave with you,' they quote with effect.

"After the Sabbath I hurried back to my work here just in time to escape the rains, for the heavens have opened at last and a blessing is pouring down daily."

ADDITIONS AT PEKING.

Mr. Blodget wrote from Peking, July 10th:—

"Five persons have recently been baptized and received to the church. One of the five was a pupil in the girls' boarding school; another was a lad formerly in the employ of Mr. Pierson, but now at work in the printing office; a third was a Manchu from Tsitsihar, the capital of the province of Tsitsihar, on the Amour River, a city 1,000 miles distant from Peking."

Japan Mission.

ADDITIONS — A NEW CHURCH ORGANIZED.

In a letter dated Osaka, August 2d, Dr. Gordon says:—

"We had three accessions to our church in May, and three in July. Of these, one is the wife of one of the elders of the church, and two others are a very interesting married couple. *Another is the young man at whose invitation Mr. Atkinson went to Sikoku, last spring.*[1] He was imprisoned in his own house, by his family, but was afterwards allowed to come to Osaka. He has been a diligent Bible student, and promises to be a useful church member."

Mr. Atkinson wrote from Arima, August 19th:—

"We have come here for a little rest,—the rest being something we were very much in need of. In fact when first I came it seemed as though I should never know what the rest-feeling was like again.

"The communion season of the Kobe church, the first Sunday in August, was made increasingly delightful by the baptism and admission into the church of nine adults.

"The same Sabbath, August 6th, I had the pleasure of assisting in the organization of a church in the adjoining city of Hiogo. You may remember that a year ago the last Sabbath of last March, Mrs. Atkinson and myself *began* services over there, and that our congre-

[1] See Missionary Herald for August, page 150.

gation numbered eight persons. August 6, 1876, sixteen persons were aided in organizing themselves into a Christian church. Thirteen of the number were baptized at the time, and three came in by letter from the Kobe church. Two of the three were Hiogo people, and had only united temporarily in Kobe. Besides the sixteen, several who have regularly attended the Hiogo services have become Christians, and united with the Kobe church. I advised them to unite with that church because their homes were nearer to the chapel in Kobe.

"Of the sixteen, five are men and eleven are women. The preponderance of women is remarkable. I attribute it to the work done by Miss Dudley, O'Fuje, and my wife. Miss Dudley has devoted herself most earnestly to the work there. I wish all unmarried Christian women in America would work as hard for their unbelieving sisters as she has done for her heathen sisters in Hiogo. A large share of the success of our work in Kobe and Hiogo I attribute to the work of our women.

"The examinations of the candidates for baptism were exceedingly satisfactory. There is great enthusiasm among them, and I hope for a rapid increase of believers."

OPPOSITION — VAIN APPEAL TO THE GOVERNMENT.

"These sixteen have not come into the Christian faith without opposition. The Buddhist priests have labored faithfully to deter them. They have called the women to the temple, and talked with some of them half a day at a time. They have called on the men and striven hard with them. But all in vain. In fact their efforts seemed to act in direct opposition to the object they wished to accomplish. The women, as they believed in Christ, said so, and as some proof, they made their idols into kindling wood. When the priests heard that there were to be baptisms, and that a Christian company was to be formed, they thought argument and entreaty might justly come to an end, and that application to government power was fit and proper. Hence a company of them waited on the chief judge of the court. They told their tale; said that if the thing were not stopped now, the whole of Hiogo would soon be believing in the Jesus religion. The judge asked if these persons who had become Christians had broken any of the laws of the land. The reply was in the negative, except that it was said they had changed their faith. This the judge stated was no crime, and as he was in his office only to deal with law-breakers, he did not see that he could help them.

"They then appealed to the Governor of the district. He said to them: 'When the first Buddhist priests came from China to Japan, to propagate their faith, they wore ragged clothes, ate coarse food, and preached and worked with all their might. If you were to do the same, probably you would not have to complain of the people leaving the temples and changing their faith.' He intimated that this advice was all the help he could give them, but that they could appeal to the central government's department of religion. But as this department has several times declined to take any action with reference to the Jesus religion, and as the priests probably were cognizant of the fact, I presume they never appealed."

A GREAT GAIN.

"The establishment of a Christian church in that heathen city of Hiogo seems to me a glorious triumph. For months we preached, and preached, with apparently no effect. The people seemed fully bent on having nothing to do with us. We always said, 'Hiogo is one of the hardest places in all Japan, and if we *do* get a foothold there we need not fear but that we can get a foothold *anywhere* in the empire. And now, behold *one* result of sixteen months of work, — a Christian church, a company of enthusiastic believers, and many, very many, who utterly hated the name of the new religion, now kindly disposed to and willing to hear its instruction. We look up to God with thankfulness, and say reverently, and with happy confidence: '*Thine* is the kingdom, and the power, and the glory, for ever and ever, Amen!'"

EFFORTS IN ARIMA.

"I want to say a few words about Arima. You have heard of this village from Mr. Davis, who has spent one or more summers here. It is a place of summer resort for well to do Japanese, who come from far and wide. The town people have seemed to take no particular interest in the matter of the Christian religion. Desiring to do something for the strangers, even though here to rest, I put a bracket shelf on a cherry tree, just in front of our door. On this shelf I put a few little books explanatory of Christianity. Over this I hung a board on which I wrote, in Chinese and Japanese, the following: 'Delightful instruction. Whoever will, please take one book. Money is not wanted.' All passing read my board. Some shake their heads doubtfully and go on. Others read the board, then open a book and read a little in that; after which they look up and ask if they really can take one. Others read the board, take a book and pass on. Once in a while some one will leave a few coppers on the bracket in exchange for the book. About 250 books have been taken during the last four weeks.

"Sabbath morning we have preaching in Japanese, in our rooms. We give notice of these services in the hotels of the village and to village people. Last Sabbath morning over forty adults were present, several of whom heard for the first time. Every morning Mr. De Forest — who lives upstairs in the house we are in — has a Bible reading, to which several strangers have come.

"We cannot tell what good may come of this seed sown by the wayside, but we hope some will find lodgment on good ground. A well-to-do man of the village was up last Sabbath. After the service he spoke of the number present. I said 'yes, but the Arima people don't come.' He replied, 'that is true, but I think they will come gradually, and believe too.' He said, 'A good many foreigners, English, Americans, etc., come to Arima, and they drink and kick and strike, but you people are different, and the villagers are seeing it more and more, and are glad when you come. I think there will be many believers here after a while.'"

HELD BACK BY WANT OF MEANS.

"I want to go to Matsu Yama, and Imabari, in Shikoku, this fall, but I cannot. Our out-station appropriation is almost exhausted now. It is painful beyond utterance to be so held back from necessary and most promising work by the lack of a few dollars. I know you feel with us, and are doing all you can to remedy the difficulty. I frequently wonder, however, if more cannot be done to interest our *smaller churches*, in the East and West, in mission work."

JOY IN THE WORK.

Miss Barrows, who sailed from San Francisco for Japan on the first of March last, wrote from Kobe, August 7th: —

"It is six months to-day since I left my home, and I am moved to tell you how glad I am to be here, and to thank you for sending me. I have no room for regrets in view of any sacrifice which my coming may have cost; the compensations are more abundant. Setting aside the mother and sisters in the home-land (and God will take care of them), I would rather do the rest of my life-work here than in any other place under the sun. Not that the work at home seems less, but the need here is so great; and it is so evidently God's time for Japan. To be only a *looker-on* is good, and the hope of being able soon to put my hand to the work is joy indeed.

"Two weeks ago Miss Dudley and I spent a Sabbath in Sanda, — my first visit to that place, of which I have heard so much. That little church is just a year old, and its growth seems to me simply wonderful. Surely it is God's own work. The little chapel was well filled, and the faces were such as it is pleasant to look upon. My cousin seemed to know every one by name, and to have the right word for each. Already they are planning to build a church.

"I must tell you before I close that my teacher, who was a strong Buddhist, has become an earnest Christian, and desires to spend the rest of her life in teaching

this truth. And a young man who has been studying English with me went to his island, Shikoku, a few days ago, praying, and carrying to his friends some knowledge of the truth. I have been able to do very little for these, but I accept this as an earnest of what God will permit me to do."

Mission to Spain.

SEARCH FOR A CHAPEL AT ZARAGOZA.

Mr. Thomas L. Gulick wrote from Zaragoza, July 29th: —

"On the 25th of June our Carlist landlord turned us out of the chapel in which we had held our services. It was not more than half large enough for our congregation, and very badly ventilated, but still was much better than none. We had a long and desperate search for another. For months I scoured the city from center to circumference in the vain quest. In most places the owners refused, as soon as they learned the object for which we wished them, to let us have their houses at any price. At others they asked us three or four times the rent that they could get from any one else. One man said he would burn his house down before he would allow it to be used for Protestant worship.

"At last we rented a room the ceiling of which was only six feet high, and which was almost entirely without light and ventilation; but by tearing down the floor overhead and removing some partitions, we have got a large and comfortable chapel compared with that from which we were driven. It is three times as large; is cool in summer and warm in winter; well ventilated and lighted; and has the advantage of being on the ground-floor instead of up a flight of dark, winding stairs. It is also in the center of that part of the city where most of the members of our congregation live, and where there are many children who we hope will be drawn into the school.

"We have just engaged a teacher for the boys' department of our school, which we purpose to open next week."

OPPOSITION.

"When we entered our new chapel, our neighbor, next door, complained of us to the Governor of the province, but was told that he could not prevent our worshiping God as we pleased, in our own houses. We had previously sent a written notice to the authorities of our intended change of place. During the three weeks that we held our meetings in unoccupied rooms of the same house in which our new chapel is, all sorts of noises were made in the street at the time of our services, for the purpose of disturbing us, — singing, dancing, shouting, yelling, violins and tambourines, all were kept going, in the hope of breaking up the meetings. Last week stones were thrown into the windows at the instigation of the priests, and it is evident that only fear of the law has restrained them from proceeding to more violent acts. They seem now to have given up, and some of the former disturbers are beginning to come into the meetings."

CONVENTION OF PROTESTANT WORKERS — THE BIBLE IN SPAIN.

In another letter, dated August 18th, Mr. Gulick says: —

"I had the pleasure of attending a very profitable Christian convention of Spanish workers, in Madrid. The gathering was for mutual help and edification, especially to pray for an outpouring of the Spirit upon the Spanish churches. There were present Methodists, Presbyterians, Baptists, Episcopalians, Plymouth Brethren, and Congregationalists. Encouraging reports of the work were received from all parts of Spain. During the last year, 88,786 copies of the Scriptures were circulated. The entire circulation in Italy for the same period was 35,240. The sales in Spain in a little more than four years, have nearly equaled those in Italy during the last thirteen years, with circumstances far more favorable. Notwithstanding much weakness and many errors, we take courage and go forward."

ADDITIONS AT SANTANDER.

Mr. William H. Gulick wrote from Santander, August 7th: —

"Yesterday, Sabbath, we celebrated the Lord's Supper for the second time. Since our previous communion we have had some nineteen candidates under especial care and instruction, with a view to their uniting with the church. While there is a difference in the evidence they give of conversion, we think that they all show signs of a new life, and some of them have suffered the severest tests of their sincerity and faith. Besides these nineteen, who made profession of their faith for the first time, we received three from sister churches in Madrid, making our present membership forty. The services were solemn and impressive, and though there were a considerable number of spectators, the order was perfect.

"On this occasion I baptized all who united with us for the first time, and also all who were present in the city of those who united with us on the organization of the church. It was a very impressive scene, and we are confident that the acceptance of this ordinance from our hands by these brethren will aid in the strengthening of their faith and in the maintenance of the purity of the church. Besides these adults, seven children were baptized, including our own youngest child.

"On the 21st of July the public examination of our day-school, of forty children, was held, not a little to the credit of most of the scholars, and greatly to the pleasure of the parents and friends."

"Since the beginning of this year we have been doing more or less of evangelistic work in a little town of seven thousand inhabitants, twenty miles from here, called Torrelavega. For the last three months one of our earliest converts has been permanently resident there as an evangelist. It is an important commercial centre to a large circle of towns and villages in this part of the province. We hope to be able to found there a permanent and profitable work."

DEPARTURES.

Rev. R. M. Cole and wife, of Erzroom, Eastern Turkey mission, sailed from New York, returning to their field, September 16th, accompanied by Miss Priscilla Nicholson, from Lincoln, Nebraska, going to the same field.

Rev. H. T. Perry and wife, formerly of the Central Turkey mission, sailed at the same time, returning to Turkey, but expecting now to go to Sivas, in the Western Turkey field.

Miss Mary Andrews, of the North China mission, sailed from San Francisco October 1st, returning to the field.

Mrs. F. J. Bowen, of the Western Turkey mission, sailed from New York October 14th, on her return to Turkey.

ARRIVAL.

Mr. Ireland and Mrs. Edwards, of the Zulu mission, arrived at Natal, on their return from the United States, July 24th.

MARRIED.

At the U. S. Legation, Constantinople, September 8th, by Dr. E. E. Bliss, assisted by Dr. G. W. Wood, Rev. J. K. Browne, of Harpoot, Eastern Turkey, (formerly of Cambridge, Mass.), to Miss Leila Kendall, of Cambridge, Mass.

DEATH.

At Tientsin, China, June 1st, Florence Dickinson, infant daughter of Rev. and Mrs. Arthur H. Smith, of the North China mission, aged eighteen days.

OFFERINGS FOR THE DEBT.

MASSACHUSETTS.

Beverly, Mrs. George Batchelder,	1 00
Boston, B. F. Whittemore,	100 00
South Framingham, B.	25 00—126 00

CONNECTICUT.

Bridgeport, A widow's thank-offering to help pay the Debt,	10 00
East Hartford, Rev. T. T. Munger,	5 00—15 00

NEW YORK

New York, J. H. Sweetser, 30; An Honorary Member, 1;	31 00

MICHIGAN

Jackson, Rev. D. W. Lathrop, to const.

George H. Lathrop, Mrs. Lucy Elizabeth Bennett, George H. Lathrop, Jr., Arthur D. Lathrop, and Mrs. Alice M. Lathrop, H. M.	500 00

ZULU MISSION.

Mrs. Rev. J. Tyler,	10 00
	$682 00

CENTENNIAL OFFERINGS.

Burlington, Vt. "Centennial Offering,"	30 00
Salem, Mass. Miss Short,	2 00
Barrington Center, R. I. A friend of Missions,	25 00
Providence, R. I. G. W. L., for Fort Berthold,	2 00
Grinnell, Iowa. Mrs. M. B. Day,	5 00
	64 00
Previously acknowledged,	7,037 95
	$7,101 95

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Falmouth, 1st Cong. ch. and so.	14 00	
Lewiston, Pine St. Cong. ch. and so.	80 20	—94 20
Hancock county.		
Deer Isle, 1st Cong. ch. and so.	13 21	
Orland, Mrs. Buck and daughters,	30 00	—43 21
Kennebec county.		
Pittston, Cong. ch. and so.		7 17
Knox county.		
Warren, 2d Cong. ch. and so.		14 00
Lincoln and Sagadahoc counties.		
Bath, Friends,	30 00	
Wiscasset, Cong. ch. and so.	20 00	
Woolwich, Cong. ch. and so.	13 00	—63 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, John L. Crosby,	25 00	
Brewer, 1st ch. and so.	7 40	
Hampden, Cong. ch. and so.	30 54	—62 94
Somerset county.		
Bingham, Rev. James H. Roberts,	50 00	
Norridgewock, Cong. ch. and so.	65 00	—115 00
Union Conf. of Churches.		
Fryeburg, Cong. ch. and so.	26 10	
Otisfield, Cong. ch. and so.	5 00	
Sweden, Aaron Woodbury,	1 00	—32 10
Waldo county.		
Belfast, 1st Cong. ch. and so.	12 00	
Sandy Point, Cong. ch. and so.	9 10	—21 10
York county.		
Alfred, Cong. ch. and so.		30 00
		482 72

NEW HAMPSHIRE.

Grafton county.		
Plymouth, Cong. ch. and so. m. c.		18 86
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Francestown, a friend, 5; Aaron Fisher, 2;	7 00	
Greenfield, Union Cong. ch. and so., add'l,	7 00	
Lyndeboro, Cong. ch. and so.	5 00	
Mason, a lover of the cause,	1 00	—20 00
Merrimac county Aux. Society.		
Canterbury, Cong. ch. and so. 10.72; James Doldt, 5;	15 72	
Hopkinton, Cong. ch. and so.	33 00	
Pembroke, a friend,	1 00	—49 72
Rockingham county.		
East Derry, 1st ch. and so. (of which 2.25 for Papal Lands),	21 50	
Portsmouth, a friend (with picture),	2 00	
Raymond, Hayden Higley,	5 00	—28 50
Strafford county.		
Centre Harbor, Cong. ch. and so.	15 00	
Dover, Belknap Cong. ch. and so.	2 60	—17 60
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Acworth, Cong. ch. and so.	9 29	
Lempster, Cong. ch. and so.	12 00	—21 29
		155 97

VERMONT.

Bennington county.		
Bennington, 2d Cong. ch. and so., with previous dona, to const. Mrs. Jonathan Rogers, Mrs. Adoniram Hathaway, Samuel S. Scott, and Robert B. Redfield, H. M.	142 36	
North Bennington, Cong. ch. and so.	23 12	
Rupert, Cong. ch. and so. m. c.	10 00	—180 48
Chittenden county.		
Milton, Cong. ch. and so.	47 60	
Richmond, Cong. ch. and so.	10 00	
Shelburne, James D. Duncan,	83 75	—141 35
Lamoille county.		
Morrisville, Cong. ch. and so.	36 00	
Wolcott, Cong. ch. and so.	7 75	—43 75
Orange county.		
Bradford, Cong. ch. and so.	45 65	
Chelsea, Cong. ch. and so.	27 50	
West Randolph, Cong. ch. and so.	2 00	—75 15
Orleans county.		
East Coventry, Mrs. P. H. Plastridge,	1 00	
Newport, Cong. ch. and so. m. c.	13 37	—14 37
Rutland county.		
Brandon, A Thank-offering,	10 00	
Clarendon, Cong. ch. and so. m. c. 29; A friend of Missions, 5;	34 00	
Pittsford, M. P. Humphrey,	5 00	
Rutland, Cong. ch. and so.	209 00	—258 00
Washington county, Aux. Soc. G. W. Scott, Tr.		
Berlin, Cong. ch. and so.	12 00	
Montpelier, Cong. ch. and so., add'l,	2 00	—14 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Ludlow, Cong. ch. and so.	39 08	
West Hartford, Cong. ch. and so.	12 00	—51 08
		778 18

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st ch. m. c.		31 00
Berkshire county.		
Mount Washington, Cong. ch. and so.	5 00	
New Marlboro, 1st Cong. ch. and so.	21 10	
Sheffield, Cong. ch. and so.	21 30	
South Egremont, Cong. ch. and so.	21 60	
West Stockbridge Centre, Cong. ch. and so.	18 00	—87 00
Brookfield Asso'n. William Hyde, Tr.		
West Brookfield, Ann S. French, 2, sent but not received.		
Essex county.		
Lawrence, South Cong. church,	15 25	
Methuen, 1st Cong. ch. and so. m. c.	53 46	—68 71
Essex county, North.		
Groveland, Cong. ch. and so. (semi-annual),	10 30	
Haverhill, 4th Cong. ch. and so. 18.25; West Cong. ch. and so. 8;	26 25	
Ipswich, a friend,	80 00	
West Newbury, First Parish,	3 00	—119 55

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Washington St. Cong. ch. and so. 65.41; Dane St. Cong. ch. and so., add'l, 10; 75 44
Gloucester, Evan. Cong. ch. and so. 100 00
Lynn, 1st chur. h, 50 00
Lynnfield, 2d Cong. ch. and so. 3 15
Peabody, a friend, 1 00
Salem, Bracelet sold, 1 00
Topsfield, Cong. ch. and so. 119 75—359 34
Franklin co. Aux. Soc. William F. Root, Tr.
Buckland, E. E. Stratton, 5 00
Shelburne, Cong. ch. and so. 9 35
Warwick, Trin. Cong. ch. and so. 13 50——27 85
Hampden county, Aux. Soc. Charles Marsh, Tr.
Chester Centre, Cong. ch. and so. 3 63
Chicopee, 2d Cong. ch. and so. 49 03
Holyoke, 1st Cong. ch. and so. 7 76
Huntington, 1st Cong. ch. and so. 7 35
Ludlow, a mite, 8 00
Mittineague, 1st Cong. ch. and so. 13 00
Palmer, 2d Cong. ch. and so. 10 25
Springfield, 1st Cong. ch. and so. 65.20; North Cong. ch. and so. 50; 115 20
West Springfield, Park St. Cong. ch. and so. 41 00
Wilbraham, Cong. ch. and so., to const. Rev. E. P. Root, H. M. 57 74——312 93
Hampshire county Aux. Society.
Cummington, Village Cong. ch. and so. 16 25
Easthampton, Payson Cong. ch. and so. (of wh extra coll. 50); 824 96
Enfield, Cong. ch. and so. 100 00
Florence, Cong. ch. and so. 116 00
Hadley, Russell Cong. ch. and so. m. c. 11 01
Middlefield, 1st Cong. ch and so. 95 70
Northampton, 1st Cong. ch. and so., for Papal Lands, 81.15, ditto, m. c. 18.74; C. H., 100; George W. Hubbard, 100; 299 89
Prescott, Cong. ch. and so. 15; sent but not received.
Worthington, Mr. and Mrs. A. J. Randall, 5 00—1,469 81
Middlesex county.
Auburndale, M. Davis, 10 00
Bedford, Cong. ch. and so., E. G. Loomis, 10 00
Carlisle, Un. Calv. Cong. ch. and so. 16 05
Lowell, High St. Cong. ch. and so., special, 100; East ch., a friend, 150; 200 00
Natick, 1st Cong. ch. and so. 20 00
Somerville, Broadway Cong. ch. and so., to const. Rollin M. Baldwin, H. M., 100; Franklin St. Cong. ch. and so. m. c. 10.18; 110 18
Stoneham, Cong. ch. and so. 25 83—392 06
Middlesex Union.
Fitchburg, Miss Sarah H. Bullock, 5 00
Leominster, H. M. Knowlton, 3 00
Littleton, Cong. ch. and so. 50 00——58 00
Norfolk county.
Braintree, Ladies' Palestine Miss'y Society, 61 52
Milton, 1st Evan. Cong. ch. and so. 33 00
Norwood, a friend, 5 00
Quincy, Cong. ch. and so. m. c. 12; F. Hardwick, 200; 212 00
Sharon, Cong. ch. and so. 52 40—363 92
Old Colony Auxiliary.
New Bedford, a friend, 10 00
Rochester, 1st Cong. ch. and so., to const Charles T. Leonard, H. M. 100 00——110 00
Plymouth county.
Bridgewater, Central Sqr. Cong. ch. and so., add'l, 21 00
Brockton, a friend, 10 00
Marion, Cong. ch. and so. 30 00
Middleboro, Central Cong. ch. and so., to const. James M. Pickens and George H. Doane, H. M., 200; 1st Cong. ch. and so. 3 59; 203 59
South Abington, a friend, 20 00——284 59

Suffolk county.
Boston, Union ch. 69.75; Central ch. (Jamaica Plain), 57; ditto towards last year's deficiency, 20; Highland ch. (m. c. July, August, and September), 15.31; Shawmut ch., Mrs. ——, 10.50; Mount Vernon ch. 1; Mrs. E. C. Ford, 100; In memory of Rev. Edward W. Hooker, D. D., 100; J. W. Field, 90; J. M. H., 30; J. G. T., add'l, 10; Cash, 5; Cash, East Boston, 3; a friend, 2; 513 56
Chelsea, 1st Cong. ch. and so. 76.44; Central Cong. ch. and so. 35.91; 112 35——625 91
Worcester co. North.
Athol, Cong. Evan. ch. and so. 150 85
Royalston, Cong. ch. and so. 16 00——166 85
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Northboro, Cong. ch. and so., add'l, 10 00
Rutland, Cong. ch. and so. 40 59
Worcester, Central Cong. ch. and so. m. c. 129.40; Samuel Pierce, 3; a friend, 2; 134 40——184 99

4,662 54

RHODE ISLAND.

Central Falls, Cong. ch. and so. 84 39
East Providence and Seekonk, Mass., Friends of Missions, 31 00
Pawtucket, Cong. ch. and so. 220.47; Mrs. Dr. Davis, 4; 224 47
Providence, Beneficent Cong. ch. and so. 300; Members of Union church, 40.50; G. E. B., 25; 365 50——705 36

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so. 40 00
Bridgeport, Extra donation from a few members of South church, 33 00
Brookfield, Cong. ch. and so. 24 68
Easton, Cong. ch. and so. m. c. 28 00
Greenfield, Cong. ch. and so. 21 35
Monroe, Cong. ch. and so. 20 70
New Canaan, Cong. ch. and so., to const. Henry B Rogers, H. M. 159 93
Stamford, Cong. ch. and so. 135 64
Trumbull, Cong. ch. and so. 16 50
Weston, Cong. ch. and so. 20 00——499 80
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. m. c. 16 05
Hartford, South Cong. ch. and so. 175; Windsor Avenue Cong. ch. and so.. to const. Rev. James B. Gregg, H. M., 52.04; R. S. Burt, 25; 252 04
Plainville, a friend, 84 00
Rocky Hill, Cong. ch. and so. 60 00
Simsbury, Calista C. Buell, deceased, 50 00
South Glastenbury, H. D. Hale and Mrs. N. Hubbard, to const. H. D. Hale, H. M. 100 00
South Windsor, 2d Cong. ch. and so. 33 25
West Hartford, Charles Boswell, to const. John H. Boswell, H. M. 100 00——695 34
Litchfield county. G. C. Woodruff, Tr.
Ellsworth, Cong. ch. and so. 9 65
Goshen, a member of Cong. church, 25 00
Lakeville, "Village Prayer Meeting," 13 08
Salisbury, "A friend," 2 50——50 23
Middlesex co. E. C. Hungerford, Tr.
Haddam, 1st Cong. ch. and so. 22 75
Old Saybrook, Cong. ch. and so. 18 00——40 75
New Haven county. F. T. Jarman, Agent.
Derby, 1st Cong. ch. and so. 2 00
New Haven, 3d Cong. ch. and so. 59 28——61 28
New London county. C. Butler and L. A. Hyde, Trs.
Griswold, A friend of Missions, 35 00
Lebanon, 1st Cong. ch. and so. 62 50
New London, A lady of 1st church, 100 00
Norwich, 2d Cong. ch. and so. m. c. 18.13; Broadway Cong. ch. and so. m. c. 10.50; 1st Cong. ch. and so. m. c. 3.78; 32 41
Stonington, 2d Cong. ch. and so. 110 52——340 43

Tolland county. E. C. Chapman, Tr.
Bolton, Cong. ch. and so. 20 00
Hebron, 1st Cong. ch. and so. 53 25
Mansfield, 2d Cong. ch. and so. 27.95, ditto, m. c. 10.01, ditto special coll. 30.05; 68 02
Rockville, 1st Coug. ch. and so. 21 73—166 00
Windham county.
Putnam, Mrs. Adaline S. Fitts, 30 00
1,883 83

NEW YORK.
Brooklyn, A friend of Missions, 1 00
Cairo, A friend, with previous dona., to const. GEORGE H. LYONS, H. M. 50 00
Ellington, Cong. ch. and so. 6 12
Nassau, Mrs. E. W. Sherman, 10 00
New York, Z. Stiles Ely, 500 00
Orient, Cong. ch. and so. 32 50
Oswego, 1st Cong. ch. and so. 34 89
Penn Yan, Charles C. Sheppard, 330 00
Port Henry, Mrs. Mary Spencer, to const. Mrs. C. S. WITHERBEE, H. M. 100 00
Schenectady, a friend, 5 00
Seneca Castle, A. H. Parmelee, 2 00
Union Falls, Francis E. Duncan, 30; Margaret B. Duncan, 25; 55 00
Whitney's Point, Mrs. Rosanna Green, 20; Mrs. Emma Wells, 3; 23 00—1,149 51

NEW JERSEY.
Stanley, Masters Harry and Allie Page, for Turkey, 50

PENNSYLVANIA.
Connellsville, Methodist Protestant Ch. 6 65
Farmington, R. Preston and wife, 10 00
Hyde Park, Welsh Cong. ch. and so. 95 00
Philadelphia, James Smith, 100; J. W. Van Harlingen, 50; "A Life Member," 10; 160 00
Van Buren, "Penn. Synod's Committee on Missions," — C. P. Church, 133 00—404 65

MARYLAND.
Frederick City, E. H. Rockwell, to constitute JACOB F. HUBER, H. M. 100 00

DISTRICT OF COLUMBIA.
Washington, 1st Cong. ch. and so. 50 00

OHIO
Collamer, Cong. ch. and so. 10; Rev. Charles W. Torrey, 15; 25 00
Columbus, High St. Cong. ch. and so. 21 44; a friend, 15; the latter sent but not received, 24 44
Harmar, Cong. ch. and so., add'l, 5 00
Oberlin, 2d Cong. ch. and so. 16 48
Parkman, Cong. ch. and so. 3 50
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ILLINOIS.
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Chicago, 1st Cong. ch. and so. m. c. 19.40; Society of Inquiry, Theol Seminary, 1.25; 20 65
East Paw Paw, Cong. ch. and so. 4 30
Godfrey, Mrs. John Mason, 10 00
Granville, Cong. ch. and s. s. 30 00
Lombard, 1st Cong. ch. and so. 13 00
Princeton, Cong. ch. and so. 44 76
Woodburn, Cong. ch. and so. 5 00—160 46

MICHIGAN.
Alpena, 1st Cong. ch. and so. 106 75
Benzonia, 1st Cong. ch. and so. 15 87
Detroit, Mrs. Philo Parsons, a thankoffering, 25 00
Parma, Mr. Lewis, 1 00
Walker, Rev. G. A. Pollard, 2 00—150 62

Legacies. — Armada, John Wilson, by Robert McKay, Adm'r; 50 00
200 62

MISSOURI.
Hamilton, 1st Cong. ch. and so. 1 60

MINNESOTA
Lake City, Cong. ch. and so., add'l, 5 05
Minneapolis, Cong. ch. and so. 39 99
St. Peter, Jane A. Treadwell, 4 00
Winnebago Agency, Rev. R. S. Armstrong, 5 00—54 04

IOWA.
Anamosa, Cong. ch. and so. 4 69
Clinton, Cong. ch. and so. 23 23
Dubuque, Miss Calista C. Rogers, 10 00
Keokuk, Ortho. Cong. ch. and so. 73 50
Lyons, Cong. ch. and so., to const. Rev. SIDNEY CRAWFORD, H. M. 50 00
Osage, Cong. ch. and so. 10 00
Seneca, Cong. ch., Rev. O. Littlefield and wife, 16.35; M. Richmond, 1.25; 17 60
Sibley, Cong. ch. and so. 4 50
Stuart, Mrs. John Adams, 10 00—203 43

WISCONSIN.
Appleton, S. F. Ballard, 25 00
Arena, Cong. ch. and so. 5 00
Emerald Grove, Cong. ch. and so. 4 00
Fulton, Cong. ch. and so. 11 00
Hancock, Cong. ch. and so. 2 00
Janesville, a friend, 1 00
Johnstown, Cong. ch. and so. 4 00
Watertown, Cong. and so. 23 10
Whitewater, 1st Cong. ch. and so. 45 01—123 11

KANSAS.
Bethany, Cong. ch. and so. 2 15
Burlington, Mrs. M. M. Cleaveland, 10 00
Muscotah, Cong. ch. and so. 20 00
New Malden, Cong. ch. and so. 10 00
Osborne, Cong. ch. and so. 2 10
Rose Valley, Christian Association, 1 76
Wyandotte, 1st Coug. ch. and so. 5 00—51 01

ARKANSAS.
Fort Sill, Rev. J. Porter and wife, 20 00

CANADA
Province of Quebec, —
Montreal, Emmanual Church, towards the support of Rev. Charles W. Brooks, 115.50; Zion Church, 35; 151 50

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India, Mahratta Mission, A deceased missionary's watch, 25 00
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